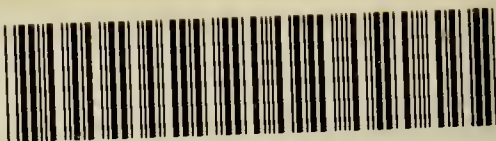


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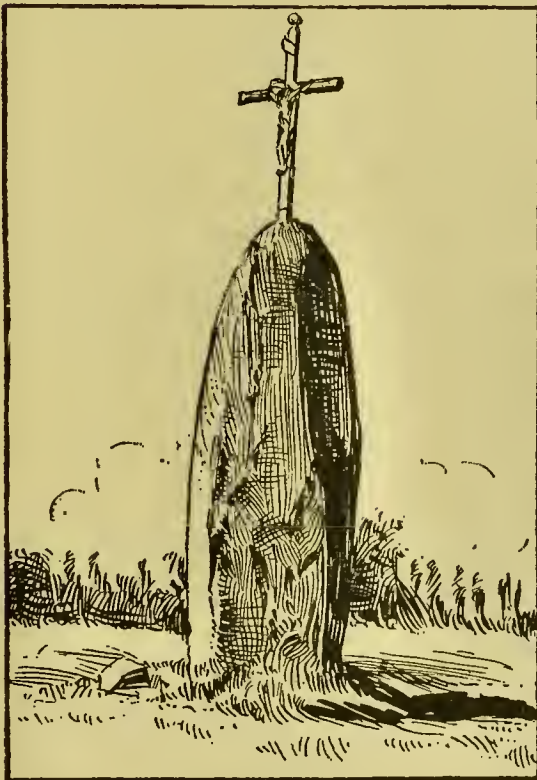
RELIGIO SCOTICA

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ITS NATURE AS TRACEABLE IN
SCOTIC SAINTLY TRADITION

BY

ROBERT CRAIG MACLAGAN, M.D.

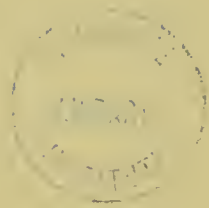


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INTRODUCTION

ST JEROME, speaking of the Scots and Attacots, sarcastically suggested that Christian catechumens might have promiscuous wives and common children after the Scottish and Attacottish rite and after the republic of Plato. With this evidence before them, among all the suggestions as to the meaning of these two names no one has proposed that they were so called on account of their cultus. Christian is a word of Greek derivation and there is no inherent improbability in Scot defining a religion also. If it is of Greek origin the Scots were so called because their parents "had evidently not had connection for the sake of procreating children, but secretly and in darkness." The term Scotoi was in Crete at any rate applied to those boys who when at home lived in the women's apartments up to the age of manhood.

That such a condition of things can and did exist is certain, and we have looked for evidences of the correctness of our view in Scottish story and tradition and have found it; and though it must always be possible for students to believe that what we have gleamed was but philological romance in its origin, it certainly demonstrates that the earliest Gaelic writers had the idea of connecting the Scot with "darkness."

The Gael are made to originate in Egypt, about the date of the Exodus, the second last plague of the seven connected therewith being a "darkness that could be felt," which lasted three days for the Egyptians but did not affect the Hebrews. The eponymous ancestress of the Gael was a daughter of Pharaoh, 'Scota,' evidently related in name with Hesychius Scotia, Venus, the Goddess of Night. Under the conduct of Scota's husband Nel (*a cloud*, Gaelic) they sail to Scythia, a name applied by translation, by the Greeks, to a people properly called Skolots, according to Heroditus, a name signifying those

in darkness, and closely resembling in significance Cimmerioi, also Cimmeroi, with which we may compare the name used for themselves by the Welsh Cymry. From Scythia these Egyptians return to North Africa, the native country of the dark races, a sojourn which permitted the transposition in the name *Celt* of the letter $d=t$, as deriving from Gaetulia, and so they become Gaedil, a spelling which has given rise to some fine distinctions between Gaedils—(Gaetuls) and Brits, both of course Celts. The Gael in North Africa acquire an ancestor Goidel-glas, 'sky coloured Celt,' woad stained we may suppose, who was the son of another *Neul*, eighth from Agmennon, note his Greek parentage to accord with the Greek 'Skotios,' and twenty-fourth from Adam.

Cæsar connects all Celts with the underworld when he makes them descendants of Dis, Pluto, the name having significance only from its connection with darkness, and wealth, the result of reproduction. This statement takes us back to the original Paganism of the *Aedui* and other Celtic people of the West of Europe.

Very evident traces of this Paganism are to be found in the stories of the Gael, as for example where 'Creative Energy' (*bri creu*, Welsh) appears in Gaelic story as Bricriu, a man with a lying "tongue," a *poisonous* tongue, a toxic quality, also the peculiarity of the single hair of a certain Sillan (*siol*, seed); Bricriu's other notable feature being a wattle of erectile tissue on his forehead, such as a blackcock has over his eye, which wattle swole up when Bricriu wished to tell a lie.

Passing to the origins of Gaelic Christianity as recorded in Ireland, we find that the first and earliest of their saints was a certain Ciaran, described as of Saigher, but Ciaran is the 'dark one' and *saidhbhir* is rich, wealthy, *bainne saidhbhir*, good cream producing milk. Ciaran is in fact a second Dis. The father of Brigit, the female potency personified in the "Mary of the Gael," appears also as Dubthach, the Black, Gloomy. When Palladius was sent to introduce Roman Christianity to the "Scots believing in Christ" the natural deduction from such a statement is that a Christianity of

sorts, at any rate, was known among these dwellers in darkness.

Bede's Ecclesiastical History introduces us to the difference between Scotie and Romish Christianity. The Scots had a different tonsure and a different Easter. Bede does not say that the Scotie Easter was called Beltain, but we hope to demonstrate that this was so to the satisfaction of our readers.

We learn from Bede that the Scotie tonsure was that of Simon Magus, the prophet of what in the beginning of our era was considered as the strongest opponent of Christianity, a cultus referred to as all know in the Acts of the Apostles.

Simon of Samaria taught a gnostic form of belief, and the Hebrew gnosis is to be found in the Kabala. An endeavour is now made to show the traces of Kabalistic leanings visible in Gaelic history and tradition, and their association with John Baptist the forerunner, rather than with his initiate.

In Kabalistic lore the demiurge has but a reflected light derived from the greater light, and in accordance with this theory the moon is used as the celestial symbol, of the means, and of the junior members of the Tetragrammaton, the manifested deity, and seems to have absorbed the direct worship of the initiated, the sun as the symbol of the unrevealed deity being more or less beyond the ken of man. Romish Christianity admitted the mediation but allowed a more direct address to the Supreme Deity. The result as we find it in the stories of the Gaelic saints is that the female potency itself, regarded as a pre-Christian object of reverence, appears with lunar attributes, and bears the same name as the principal female saint of Christian times, Brigit. That the worshippers of Brigit were claimed by the Romish Church as well as by the pre-Patrician is clear, and in the lives of the saints now in our hands pre-Patricians appear to all seeming as lepers, the moon under the name of Macha being said to disguise herself as a leper by smudging her face with rye dough. If there was a Patrick, his change of name from Palladius (Pallas, "the spear shaker") to Patricius (pater = the father) is in accord with the

change to a more direct address to the Unmanifested, and Male, conception of the Deity, while the puzzling name 'Cothraige' ascribed to him, meaning "serving four," cannot have applied primarily to the four provinces of Ireland, so much as to the IHVH, the four Kabalistic letters explaining the attributes of the Deity, and which appear as four precious possessions carried to Ireland from Britain by the people of God, the Tuatha De, specially connected with the moon goddess.

To put the reasons which have led to these conclusions before the reader, is the cause of the writing of this book. The writer is no professor of style, and regrets the crudity of his form and admits his medical diagnostic inquisitiveness, but claims the courage of his opinions, unorthodox and gross as they may be considered.

“RELIGIO SCOTICA”

COLUMBA

COMMENCING the consideration of what we are told of Scottish saints, the name that first demands attention is that of Columba.

Let us at the commencement inform any readers we may get that the treatment we propose for him has a different object in view than what they will find in saintly legend or modern ecclesiastical narrative. Those who like to see the evidences quoted for the authenticity of Adamnan's "Life of Columba," will find them very well exposed in Innes's "Civil and Ecclesiastical History of Scotland." Most persons, from Bede and Ceolfrid, Abbot of Weremouth, "who knew Adamnan personally," down to our own day, are satisfied of the authenticity of the Life. Such being the case, Innes says, "Without any hesitation, we may surely depend upon the protestation that he makes in the preface to his work, to wit, 'that in writing his relation of St Columba, he had not only set down nothing against truth, nor dubious or uncertain reports, but that he had made use of such accounts only as he had assurance of, either by the relations of his predecessors, or of other ancient persons worthy of faith.'" ¹ Innes goes on to say, "It had been much to be wished that Adamnan and Cuminius, both writers of St Columba's Life, had insisted more upon historical facts, which might have given us great light into the transactions of these ancient times, than upon the miracles of the saint." ² The custom of the times no doubt accounts for the form, the times when saints' lives were manufactured. Change the names, hand the narrative to any person well experienced in life and educated in history both recorded and in folk story, who has never seen it before, and ask him what he finds in it of value from a historical point of view. There are persons who go into raptures about an old white horse who carried milk pails from the cowshed to the monastery, which

¹ "Civil and Ecclesiastical History of Scotland," T. Innes, p. 142.

² *Ibid.*, 145.

came to Saint Columba, laid its head on his bosom, began to utter plaintive cries, and like a human being, to shed copious tears on the saint's bosom, foaming and greatly wailing.¹ Putting aside the fact recorded in book ii. chap. xv., of the milk being carried by a boy, even if there were the slightest grounds on which to base the anecdote, we can see in it the hand of the embroiderer. To speak quite candidly the story is absurd, but what will people not believe when quite recently a prominent and well-edited journal placed before its readers the interesting information that the bones of this white horse had been found in a stone constructed tomb. It is generally accepted as a fact, that the Columban ecclesiastical edifices were constructed of wood, but they had a stone grave for the lamenting garran (*géaran*, Gael., act of bewailing, a sob). If there was an Adamnan, after reading the Life of Columba ascribed to him, we consider it likely that the appearance of his and Columba's name in Bede gave the hint to the hagiologist to manufacture a life of Columba, and ascribe it to Adamnan.

The question naturally arises after such an uncompromising statement, what other grounds are there to support this argument. We propose to do our best to set them in order before the reader.

Columba was born in Gartan. *Gort* is "a tilled field," says Joyce; Zeuss glosses it *hortus*, "an enclosure for plants," "a garden"; Colgan translates it *prædium*, "a manor," and Joyce admits that it is obviously cognate with the word "garden." It is therefore the same word as the late Latin *paradisus*, our paradise, "the Garden of Eden; any region or state of supreme felicity; Heaven." History tells us it is a wild district in County Donegal. Columba was born on the very day that St Buite, the founder of Monasterboice, departed this life.² Buite, called Boethius, is evidently Boetius the author of a well-known work "De Consolatione." We maintain this unhesitatingly because Buite's father, in his Irish genealogy, is called Bronach, *sorrowful*. Bronach's father was Balar, a notorious thrower of the Evil Eye, which of course produces sorrow, and Balar's father was Cas, which forms part of the Gaelic *buitseachas*, "witchcraft," that is

¹ "Life of Columba," book iii. chap. xxiv., Reeves; chap. xxiii., Frowde; "Lives of Saints," Book of Lismore, 180.

² Reeves' "Adamnan," Introduction, 33.

buite-cas. Witchcraft and the Evil Eye are virtually the same. Buite was a disciple of St Patrick! ¹ He had evidently sought consolation from ancestral sorrow, according to the genealogist. He ascended to Heaven on a ladder of glass, which, with the fact that Boetius was put to death in Ticinum, Italy, made his grave somewhat hard to find in Ireland. However, Columba's crosier struck against the ladder making a sound heard through the whole church, and so our saint was enabled to show where he was buried in Ireland. Columba's crosier struck the ladder of glass on which Buite gained Heaven. Surely no one can doubt that there never was a ladder of glass. *Glas* virtually means anything which is greenish. Compare *vitrum*—"woad"—the litmus dye, also "glass." This describes very well the colour of ancient glass. The modern Gaelic for glass is *gloine*, probably *glan*, clean, clear, pointing to improvement in manufacture, but *glass* is also "milk" under circumstances. The *glas-ghaidhlinn* was a mythical cow which could never be fully milked. She seems to have been the incarnation of a lush pasture always yielding sufficient and rich feeding, thus the *glas* "green" character of it. *Faradh* is used as the Gaelic for a ladder, but more exactly where a ladder might end, *forud*, in early Irish, a "roost," "a shelf on which a row of fowls sit." Compare Odin's residence from which he looked out over all the world, *hlidtskjalf*; whatever the first syllable properly means, the second describes Heaven as "a shelf." The intrinsic significance of the story of the ladder of glass would, we think, entitle us to translate it "milk-ladder" ² quite as reasonably as "ladder of glass."

Columba's father was Fedhlimidh. This name has had for its translation, "he who can bear much mead," and as a matter of bardic science it seems to have been used with that significance. But there is another suggestion which we take from the Greek "*φιλομαθης*," eager after knowledge. His mother was called Eithne, spell it *aithne*, "knowledge." Is it not, according to all experience, that the father must have been at some period eager for Aithne. Aithne's father was "Filius Navis," *son of the boat*—"pudenda muliebria." ³ Both father and mother were of a noble race, and the explanation suggested quite corroborates this, the nobility was of those who desire to acquire knowledge.

¹ "Lives of Saints," from the Book of Lismore, pp. 176, 28.

² See milk, "Kryptadia," x. p. 345.

³ "Lewis and Short's Dictionary."

Now we come to his proper name. He was baptised COLUM, and the name of the presbyter who baptised him was Cruithnechan. This latter is the same name as the eponymous ancestor of the Picts of Scotland, his seven sons having names the same as the seven provinces of what is now Scotland. They are said to have got wives from Herimon, ruler of Ireland. The author of the statement as to the baptiser of Colum made him, for his own reasons, a Pict.

Columba's boyhood was passed at Doire-Eithne (*etan*, gen. *ethne*, front?), Eithne's Grove, a natural enough name with the same reference as the name of his mother, but subsequently it was called Cill-mac-Nenain, the "Cell of MacNenain," or the "Cell of the Sons of the Enan." Eunan is a form of Adamnan. *En* = one, 'n-Enan is "the One," the Little One, so that the grove of knowledge and the cell of the One are identical. Colum's preceptors were Finnian, Gemman, and another Finnian. All that is necessary to point out here in connection with the Finnians is that their names have for a root the same term as that we find in Find, Fionn, etc., known to all Celtists. Having left these, he entered the monastery of Mobi Claraineach. Here is Mobi's description. He was conceived of a dead woman, "flat faced, now was he, for the mould (earth) pressed down his face so that it was all one flat." "He had no nose at all."¹ *Bi* is a "threshold," *biach*, "membrum virile," *clar*, 'a board,' 'a level surface,' but *clar-fhiacail*, is 'a front tooth,' a tooth on the threshold, as it were.² *Mobhi*, 'my threshold flat-faced,' 'my flat-faced door.' *Mobhi's* monastery was Glas-Naoidhen. We have pointed out that Columba's youth was principally spent in Cill-mac-Nenain. *En* has another meaning. *En-glass* is 'milk and water,'³ so note that milk and water receive the title of blue water, compare 'sky blue' for the same thing. There is a curious use of the word *en*. It is applied to the *liquor amni* :—" *dal ena tar lua i uisque tar naeidin*," the water about an infant. Joyce tells us that *glais*, *glas* signifies a rivulet and that *glas-Naeidhen* was the rivulet of a prehistoric chief who resided on its banks long before Mobi founded his monastery there.⁴ No, the streamlet of the open door which Colum visited was the *uisque tar naeidin*, at Glas-Naoidhen.

¹ "Calendar of Oengus," Notes from the Lebar Brecc, p. 156.

² Meyer, contrib. Irish Lexicog., s.v.

³ "O'Mulconry's Glossary." Stokes, "Archiv Celt. Lexic.," i. 297.

⁴ "Irish Place-Names," 477.

We have pointed out that *Mobi* was what might be explained as an entrance to something, and that entrance we believe was the *cille*, cell, with which *Colum's* name is indissolubly connected. *Mobi* had another possession which he gave the use of to *Colum*, and with it liberty to possess land. *Colum* had gone to *Derry*, to the king of *Ireland*, who offered that fort to *Colum*. He refused it in accordance with *Mobi's* injunctions, but coming out of the fort "he met with two of *Mobi's* household having *Mobi's* girdle for him and permission to take land after *Mobi's* death." *Mobi* is a male saint, *mo*, 'my' *biu*, 'I am,' and there were *two* of *Mobi's* household. *Colum* receives it with the curious remark :—

" *Mobi's* girdle
Rushes were not round hair,
It never was opened round a surfeit,
It never was closed round a falsehood."¹

The verse takes the following form also :—

" *Mobi's* girdle
Never was closed round fulness (?):
It was not opened before satiety
Nor was it shut round lies."²

The word translated here 'fulness' is *lua*, the same word as is translated 'infant' when speaking of the *liquor amni*. The name of the Irish king, whose *dun* he took possession of, was *Aedh mac Ainmerech*, or otherwise, *Aedh Slaine*.

Aedh, fire.

An i luath, an that is 'swift.'

Mer, 'quick,' 'merry'; *meracht*, 'excitement,' 'irritability.'

Aedh mac Ainmerech, 'Fire son of rapid excitement.'

Slan, 'healthy,' 'complete,' *sanus*.

Aedh Slaine, 'Healthy Fire.'

Healthy implies long-lived, and *Colum* prophesied to this king that he would be long-lived unless he were *finghalach*, translated 'paricidal,' but also 'incestuous.' Here we find that King Fire was to avoid destruction of his own kindred (*finghalach*), and, to assist him in this, *Colum* sained a cowl for him, and said that he would not be slain so long as that cowl should be on him. *Aedh* commits the fault, goes on a raid,

¹ "Lives of Saints," Book of Lismore, 174.

² *Ibid.*, 304.

forgets his cowl, is killed on that day.¹ The cowl may be either the vagina or the foreskin. A version of this cowl story is to the effect that he was in danger from the Leinster men. Then said Aed mac Ainmire to his gillie: "Bring me Colum cille's cowl, that it may be on me *to-night* and be my safeguard against the Leinster men." Aedh used his cowl during the night and it was a protection against spearmen 'Laigniu.'² Mobi's girdle, Fire's fort, and the ecclesiastically sanctioned cowl are evidently the same thing. Aedh's fort was Daire Calgaig, the 'grove,' oak wood, 'of prickly.' Having got possession Colum himself sets fire to it and burned it with everything that was in it. The king said, "That is foolish, for if thou hadst not burned it there would be no want of drink or food in it." "No one shall be a night fasting there against his will," said Colum cille. The fire was like to destroy the whole grove, but Colum uttered a *rann* which stopped it, viz., *dant in duile geir*, and this is sung against every fire and against every thunder from that time to this.³ Henessy leaves this untranslated as not being clear. It bears on the face of it, 'portion (tooth) of the short sheath.' We conclude it was a catch word for the phallus.

There is rather a remarkable origin ascribed to Colum's family. He is said to have been descended from Niall Naoighiallach, son of Eochaidh Muighmheadhoin, who reigned in Ireland, from A.D. 379 to 405. The accepted derivation of this king's title is 'Nial of the nine hostages.' His reign of twenty-seven years is a multiple of nine, whether that has any significance or not, anyhow, *naoi* is 'nine' and *gial*, modern *geall*, 'a pledge,' 'a promise,' but *naoi* is also translated 'a man,' 'a person,' 'any human being,' *naoighiall* might therefore mean 'pledged person,' 'hostage,' or it might mean 'nine pledges,' but it does not mean nine hostages. A hostage is a person bound and *iall*, gen. *eill*, is 'a thong,' the lace of a shoe for example, 'n *iall* (Niall) would therefore mean 'the thong.' *Niall naoighiallach*, may mean the marriage tie. Referring to *iall*, a shoe tie, Camden tells us speaking of the O'Cahans, that their chief "performeth this honourable service forsooth, as to fling a shoe over the head of the elected O'Neal"; and also, speaking of John O'Neale "being chosen, proclaimed, and in-

¹ "Lives of Saints," Book of Lismore, 176.

² "Lives of Saints," Book of Lismore, 306.

³ "Celtic Scotland," Skene, ii. 482, appendix.

augurated O'Neal, by an old shoe cast over his head, seized upon his father's inheritance." ¹ Dinneen gives us *druimiall*, 'a caul,' which shows its connection with a covering for the other extremity of the body, the head. (?) *Caliga*, a military boot; *ligo*, I bind. *Nae, nei*, apparently cognate with Cormac's *noe, nae*, 'a man,' is given us by O'Davoran as meaning 'a wife,' ² while *noi* appears in O'Mulconry as 'a small boat,' the boat of Charon, ³ and *Naoi* is the Gaelic for Noah. *Iall* seems a curious but possible word to use as meaning 'a ship's rope,' but compare *ball*, 'a rope,' and *ball feartha*, the 'membrum virile.' In connection with the use of a shoe cast over O'Neal's head, we must consider also what Giraldus tells us in his "Topography of Ireland," where, at the same ceremony, a white mare was killed, cut up, boiled into broth, sitting in which O'Neal and his people partake of the flesh and drink of the broth. ⁴ This is not a performance which appeals to our fancy in the present day except as a religious ceremony, no doubt impressing upon the people a traditional connection with, as we believe, the moon, by descent through the Saxon White Horse.

Ethelwerd's Chronicle tells us that when Hengist and Horsa came across to Britain, they were sent against the Scots, "and without delay they sheathed their breasts in arms, and engaged in a novel mode of battle. Man clashes with man, now falls a German and now a Scot; at length the Saxon remain masters of the field." ⁵ What was the novel method of battle? There was a Norse method of duelling in which the combatants were belted together, breast to breast, and fought their battle out. Can this have been the novel mode of battle? On the other hand Hengist and Horsa were pledged to assist the Britons, but turned against them. In 457 Hengist was in possession of Kent.

Niall's father was Eathach Moighmhaidhon. Hengist means 'horse,' Eathach means 'horseman.' Now Hengist was connected traditionally with a thong. Bellenden tells us that the first settlement of the Saxons in England was "circulit" by the "subtell quhaingis," Hengist cut out of a bull hide, and that the place so surrounded was called Towquhan, 'rope

¹ "Camden's Ireland," pp. 114, 120.

² "Archiv. Celt. Lexik.," vol. ii. p. 425.

³ *Ibid.*, vol. i. p. 245.

⁴ "Topography," Distinction iii. chap. xxv.

⁵ "Ethelwerd's Chronicle," Bohn, p. 4.

whang.'¹ Hengist's date does not agree with Niall's by nearly a century ; but we do consider that the information in Ethelwerd, the Four Masters, and Bellenden point to a common tradition, and the proof of it we consider is found in the information that the place of Niall's death was Muir-n-Icht, the sea of the Portus Iccius, that is the Roman station on the Straits of Dover, opposite Kent. *Iadh, igh* is the Gaelic for 'a ring,' and *nasg* is 'a tie'; it is used for the collar which binds a cow in the stall. Hengist's son was Aesc, N'Aesc, the bond, *nasg*. Niall Naoighiallach is Aesc, son of Hengist.

According to the Anglo-Saxon Chronicle in the year 449, Vortigern called in Hengist and Horsa on condition that they should fight against the Picts. "Then they fought against the Picts, and had the victory wheresoever they came." Hengist, and Aesc his son, then turned their arms against the Britons, also called Welsh, who are said to have fled before them "like fire." Aesc was king of the Kentish men for twenty-four years from 488. Bede gives a somewhat milder version of their prowess and speaks of the Picts as "the enemy, who were come from the north to give battle."² In book ii. chap. v., however, Hengist is spoken of as coming to Britain with his son Oisc, that is the Aesc of the Saxon Chronicle, "from whom the kings of Kent are wont to be called Oiscings." In paragraph 38 of Nennius, we see Hengist propose to Vortigern to send to Lochland for "my son, and for the son of his mother's sister, and they will fight against the enemy (Scottos!) who have reached as far as the Wall "Gual," Guaul. Then there arrived Ohta, son of Hengist and Ebisa. Stevenson's Nennius says that when "they had sailed round the Picts they devastated the Orkneys, and arrived and occupied many regions beyond the Frenessic sea, even to the confines of the Picts."³ In the Irish Nennius this takes a somewhat different colour. They are there said to have plundered the Orkneys "on coming from the north," and instead of speaking of the Picts, they say that the Friseg Sea is the sea to the north of the "Gael" "Scoti." Friseg refers to Friesland, so that the geography is more than vague. The name of Ohta, however, which is the version here of Aesc and Oisg, undergoes further modification. Described as son of Eigist (Hengist), in one MS., in another we find that there

¹ "Bellenden's Boece," book viii. chap. xii.

² "Ecclesiastical History," book i. chap. xv.

³ "Nennius History of the Britons," paragraph 28.

arrived "oclit meic Eigist agus Ebisa," so that by a gradual development we find that Aesc has become "eight sons of Eigist." Adding to these eight the Ebisa we have nine persons altogether, who, in the "Life of Columba," are made Nial Naoghiallach, the *nasg, nial*, tie, thong of the nine pledges.¹

This supposititious ancestor of the O'Neills was a shipman of course, and we must remember that another Nel appears on the page of Irish tradition at a period much previous to him of the Nine Hostages. He was the son of Faenius Farsaidh, a name which if treated like the Welsh *Price, Pugh*, would give us as the base of it (son of) Enius Arsaidh, the ancient Enius. Nel was in Egypt and married Scota, the daughter of Pharaoh. Nel, compare Gaelic *neul*, 'a cloud,' while the name of his wife, the daughter of Pharaoh (Forann), is connected in Greek with 'darkness.' Cloud and darkness produce Gaedhil Glass, the ancestor of all the Gael. When the Hebrews left Egypt, and Pharaoh was drowned following them, the sons of Nel (cloud?) (Claind Neoil), fearing the Egyptians, seized Pharaoh's ships, and by way of the Red Sea sailed to Scythia. They reached the Caspian Sea, and then apparently the Lybian Sea, and here at a place called Coronis, Coronia, they left Glas. Herodotus tells us that there were Greek Coronaeans who lived near Thebes in Greece, but the place that figures in this story is Cyrene, a city of Libya. Glas was a son of Agnoman, and is therefore no longer considered as the same Gaedhil Glass, the son of Nel. Cyrene was a Greek colony on an island off the coast of Libya,² and the Leabhar Gabhala calls this Coronis, an island. Agnoman seems to be simply Agamemnon, compare the Irish *Æneid's* form of the name "Aigmenon." Sru (*sruthaire* = vagrant, unbidden guest, Dinneen,) a grandson of Gaedhal Glass is said to have taken possession of Golgatha explained as Gaethluighe, evidently Gaetulia in Lybia. Compare *Gaedhl* and *Gaetul*-ia. The story always works about the north coast of Africa, using the names of those who had been subjected to sea adventures, that region in which we have the first story of the acquisition of territory by Dido's trick of cutting up the hide into a long thong with which she surrounded the piece of ground on which she founded the city of Carthage. Now Dido was a *Phoenician* which may be compared with *Fenius* and it was the loves of Dido and *Æneas*, *Enius* Arsaidh (?) of whom Virgil writes in his *Æneid*, making him as he does the ancestor

¹ "Irish Nennius," p. 88, note d.

² "Herodotus," iv. 156.

of the Romans. That Æolus who taught the use of sails in navigation is a factor in the composition of the story of the son of Fenius is not impossible. 'The Æolus,' take away the Latin termination and add the Gaelic definite *in, an*, "Naeol" the original navigator. All the story is to be found in what Todd calls 'the Irish Duan' in the Gaelic Nennius.

Another coincidence. Fenius is said to have gone to Nembroth in whose day there was but one language, whereas Nel, Fenius' son, knew all the languages of the world which were seventy-two in number, by the time Fenius had left Nembroth, seventy-two being the number of the descendants of Noah as given in Genesis. Recalling that the original of the Gael are also said to have been sons of Nemed, the writer has apparently placed the tower of Babel in Numidia, though he brought Fenius from Scythia much nearer the usually accepted site for the Biblical story of the division of languages. Use also has evidently been made in these Irish stories of the Scythian invasion which, as related by Herodotus seems to have reached Philistia on the border of Egypt, and is noticed by Jeremiah in several prophecies.¹ It occurred, according to the prophet, about the time of King Josiah.

We must consider the qualifying epithet applied to the Irish Eathach, "moighmhaidoin." One authority translates this "camporum cultor," another "with a middle (*meadhon*) like that of a slave (*mog*)," and a third, jeering at those other two, quotes the Annals of Clonmacnoise as settling the matter, explaining it "moist middle," because he was habitually troubled with diarrhœa. We suggest preferentially *middle-field* which is supported by Bellenden's statement of the settlement "circulit" by Hengist's "subtell quhaings." A whang in Lowland Scottish has a special application. Discussing a case with a father in the profession, the writer heard for the first time "a fearful whang" used to describe the male member. Eathach Moighmhaidoin, 'middle-field rider.'

Columba; pigeon, dove, is a well-known and widely spread term of endearment used from classical times to the present day. Apuleius makes the matron of Corinth address the Golden Ass as "My little ring-dove, my sparrow." James V., if the author of the "Jolly Beggar," makes his temporary acquaintance address him as "My hinny and my dow." We thus see there is sufficient precedent for applying the term to a man, and that

¹ See especially chap. v. verse 15.

under peculiar circumstances, in both cases quoted. How it came to be applied to our saint, we give on the authority of the *Lebar Brecc*, "*Colum* he was named for his simplicity, *cille* because of his coming often from the church wherein he read his psalms, into the company of the neighbouring children. And this is what they used to say amongst them: 'Has our little Colum come from the church?' *i.e.* from Telach Dubglaisse in Tir Lugdach in Cinel Conaill. Now Crimthan was Colum *cille's* basic name."¹ The localities mentioned here are the 'hearth (fireplace), of the dark stream,' according to Joyce, in the country of Lugdach. *Lug*, 'small,' *ludag*, 'the little finger,' but we know of a fort (*lis*, 'enclosure') of which it is said:—

"Were it not for the flags of Lugdach's fort,
Little Baile's chickens would be in existence."

Baile's birds are explained as "sin and shame, or, a kiss and sorrow," and the explanation of the couplet is:—

"Were it not for blushes and disgrace,
Sin and shame would be in existence."²

Tir Lugdach then is clear enough, and is none the less so when we are told it is in Cinel Conaill, that is in the 'Kindred of the Con people.' The statement that Colum's original name was Fox (Crimthan) has been fully discussed elsewhere.³ But it recalls to us that we have another saint said to be a descendant of Niall in Scotland. Maolruadh, Malrubius, Malrube—Mulray—Mourie—Maree. The first three spellings are Irish and show that the writer had in his mind two words, *maol*, 'bald,' *ruadh*, 'red.' The second three spellings were explained by an old residenter near Loch Maree in Ross-shire, where the saint is at home, so to say, as meaning, "my king" (*mo righ*), or "the great king" (*a mhor righ*). Now the sanctuary of this saint is a small island with a spring in it over which there is a sacred tree, in a loch. A commentator describes it as a genuine case of a "divine king connected with an oak-tree and a wonder working well."⁴ The remark is made by a disciple of the Golden Bough, and corn spirit theories. The 'bald-red' we consider somewhat less ethereal, he is not merely a cousin of Colum's, he is surely Colum himself as Crimthan, the red (*one*). The saint represents the source of life, phallus, the well com-

¹ "Felire of Oengus," Stokes, xcix.

² "Perth Incident of 1396," p. 176.

³ "Caledonian Medical Journal," vi. 173.

⁴ "Folk-lore," xvii. p. 332.

pletes the androgynous object of worship, the island on which it is situated, though of less size, is the exact counterpart of 'I' (Iona), and is the "middle-field" mentioned above; in short, the *mons veneris*. The tree represents the saint, but it might be a tree bearing nuts, apples, or a red berry, say, for example, a hazel tree, an apple tree, a yew tree, as well as an acorn bearing oak.

"There are three places wherein is Colum cille's full habitation," as Bercan said, "Hi 7 Dun 7 Doiri." According to this, where there is an island, surrounded by a rampart, and a grove, you have the full habitation of Colum. No place could more satisfactorily meet these requirements than Eilean Maree. Colum had "a hundred churches which a wave frequents." The churchman says this means the "fulness of the wave of the mass-chalice." Anyhow at Iona it was the Atlantic, at Inchcolm in the Firth of Forth, it is the North Sea, so far as terrestrial localities sacred to him are concerned, but every "cell" which adds its quatum to humanity is inundated by the *liquor amni*.¹

Promiscuity was, according to St Jerome, the rule among the Scots. We are prepared to accept this always with a reservation as to who the Scots were. It will be clear on considering this position that a change of habit and rule in which one man and one woman only were spouses, a strong bridle was laid on lust, and would have to be regarded as a long step in the direction of continence. The Lebar Brecc gives us a parable to this effect.² Axal "quasi Auxil, *i.e.* auxilium," an angel, said to Colum cille, "Take virginity around thee." "I will not take it," said Colum cille, "till a reward therefore be given to me." Colum at the request of the angel lays down his conditions; "A death in repentance, and death of hunger, and death in youth." "And that was fulfilled, he went into pilgrimage; and he was young when he died, and of hunger he perished: it was, however, wilful hunger." According to histories of Columba, he lived to be an old man, so that we have here what happened to Colum, but not to Columba. The scribe proceeds to explain Colum's hunger as applicable to Columba. At the graveyard in 'I' he sees a woman cutting nettles. This was to make pottage till her cow had a calf. Columba determines to limit his diet to nettles. And he said to his servant, "Pottage

¹ "Ena tar lua i uisque tar naeidin." "Archiv Celt. Lexikog.," i. 477.

² "Calendar of Oengus," xcix.

of nettles give thou to me every night, without butter, without a sip therewith." "It shall be done," quoth the cook. And he bores the mixing stick of the pottage so that it became a pipe, and he used to pour the milk into that pipe and mix it all through the pottage. Columba still retains his "goodly shape." "Well," quoth he to the servant, "what do you put for me into the pottage every day?" "Thou thyself art witness," quoth the gille; "but unless it comes out of the stick with which the pottage is mixed, I know of nothing else therein save pottage only." The secret is revealed to the cleric, and he said, "Prosperity and good deed forever to thy successor." We notice that nettle seeds were used as an aphrodisiac on the authority of Petronius and that *plantaria*, 'plants,' is by transference the hair on the pubis, and that this gathering of nettles was a preliminary to the coming of a calf. That the pottage resulting was to be supplied nightly; that so long as the milk ran through the pipe, the "goodly shape" was retained, and finally the holy man wished prosperity (*sonas*, 'happiness,' and a good doing (*deggnim*, 'goodwork') to future operators of the perforated thevil, a Scottish word still used for a porridge stirrer, and otherwise.

The angel who announced to Columba (see p. 12) the manner of his death is called Axal, also Agsal, and in a Scottish Gaelic Glossary,¹ his name is translated "generous, noble," which, however takes no notice of *axilla*, 'the armpit.' The more candid appellation should have dealt with *inguen*, 'the groin,' 'the privy parts.' The arm itself, however, being used as a comparison of course permits of the *axilla* taking the part of the groin (see p. 29). The story is a transference from the original Colum to the hagiological Columba. If reference is made to the original narrative, it will be seen that we have omitted the Christianising addenda to this heathenism.

This cutting of nettles is not, however, without further significance. In a list of saintly virgins under the rule of Bridget² mention is made of a Columb, said to be a daughter of Beraig in Emly Mor. *Berraim*, 'I shear,' 'shave,' *Berag*, 'shaven,' her locality the 'great swamp' (*humidus lacus*, the female pudenda.)³ There was a Bera daughter of Eber, whose father gave her a woollen covering, stripped from a salmon which she made into a mantle for her husband Eoghan, which mantle

¹ "Archiv Celt. Lexik.," iii. pp. 167, 171.

² "Lives of Saints," Book of Lismore, 336.

³ "Priapeia," 213.

he wore when he came to Ireland, Eber being at that time king of Spain.¹ Bera (shaven) supplied her husband Eoghan (eo, eog, a salmon), with a salmon's covering. There is a "kenning" for "fish"—*fer tuinde foltcha*, "a man reaping hair"²—which confirms the allusions. They had three children, Ailill Olum, Scothnaim, and Caimell. The name of the first of these can be translated "Instruction Bare-Ear,"³ which clearly points to the ear to ear tonsure practised by the early Scottish church, and in use at the date ascribed to Columba. With the second name Scothnaim compare *Scothaim*, 'I cut off,' following the same line of allusion and strengthening our argument as to the significance of the name Bera. The verb *scothaim* is used with reference to Colum cille.⁴ A certain Cormac (chariot son) desired to have some of Colum cille's relics. Colum promised him something. "Thy hand on it," said Cormac. "Colum stretched forth his hand, *scothais Cormac a ludain de* (Cormac lopped off his little finger"). *Ludan, ludag*, compare Lugdach's fort above, p. 11). For a punishment Cormac was to be devoured by dogs, *coin*, so presumably we must not take finger literally. Colum is said to have remarked that he was "bitterly visited," quite truly as a man, but as an anchorite, he might be said to have cut himself off from its use. This anecdote seems to explain the name of Bare-Ear's brother, Scothnaim. The third of the trio, Caimell, is of equal significance: *caithim*, 'I waste,' 'destroy'; *mell*, 'happiness,' 'honey' (mil), but Mag Mell is the Happy Land of the Western Gael. Other authority, however, shows us that Colum had not cut himself off from all pleasure. "Colum cille, moreover, used to go to Heaven when he wished, every Thursday while he was alive."⁵ The writer uses the word *diardain*, 'the day between the two fasts,' that is between a Wednesday and Friday, a time when there was no obligation of absention, Thursday, therefore, that is Thor's day, the day of the Hammerer. The story is absolute nonsense, as a fact, but it cannot have been without significance; but we must leave the interpretation to the perspicacity of the reader.

The Adamnan Life tells us that Domnall, son of Aid, was brought to Columba at Dorsum Cete. This meeting is spoken

¹ "Coir Anmann. Irisch. Texte," 301.

² "O'Davoren," s.v. Mughna, p. 421.

³ "Perth Incident," Blackwood, 196.

⁴ "Calendar of Oengus," Notes from Lebar Brecc, cvi.

⁵ "Lives of Saints," Book of Lismore, 315.

of as the "Conventio Dromacheta."¹ Aid (Aedh) was then king of Ireland, and was the son of Ainmirech; he is the same Aedh of whom we have spoken in connection with Mobi's girdle (p. 5). The name of his son Domnall represents a possible Dumnovallos and Dumnovellaunus, and in Welsh appears as Dyfnwal. Rhys has suggested that *valos*, probably stands for *valpos* = *vulf-s*, 'wolf.'² Dyfnwal Moelmud is the great Welsh lawgiver. *Moel* is 'bald,' *mud*, possibly 'mute.' The baldness may be compared with what has been said above of Bare-Ear, and the muteness may be compared with Morann mac Main (*maen*, mute), the great Irish judge,³ and Foelan "that splendid mute"⁴ *dumno* (?) dumb, Dumnovellaunus, dumb-Fillan. Domnall is certainly connected with *domun*, the world, *mundus*. The word itself in the spelling, *domnul*, may be seen on the Roumanian postage stamps as the Rouman for a "prince." Joyce locates Droma Ceta as a long ridge near Newtownlimavady, and says we are here in touch with another of those "old chiefs who lived beyond the view of history."⁵ We have seen that the name of the lad who was brought to Colum at this meeting has a name connected with *domun*, 'the world,' γη, the 'earth,' as opposed to the sea, and more definitely 'tilled land.' As the third letter of the Greek alphabet is really the equivalent of the Latin C, which indeed was the form (c) taken by γ in the Corinthian alphabet and transferred by the Greek colonists to Italy⁶ *Ce*, γη and *domun* mean the same thing, and *Ceth*, the pre-historic chief, and Domnal the pseudo-historic, are transposable designations, they were 'world' rulers. The inference is that in the meeting of Cete we have a term invented for what otherwise would be called an *ecumenical* council, that is, one pertaining to the inhabitable earth, οἰκουμένη, 'the inhabited world.' Whether such a meeting took place near Limavaddy, 'the bare place of the dogs,' *lom*, 'bare,' *madadh*, 'a dog,' in early times may, or may not have been the case; the exact locality was said to be in Druim Cete, 'the ridge,' 'back' of the 'cultivated earth.' Islands, we remember, were Colum cille's "full habitation," floating islands are well known in Irish as in other story. Cete, κηρη, is a form of cetus, any large marine animal, the animal to which Andromeda, ανηρ, 'a man,' μεδω, 'I protect,' as pro-

¹ "Reeves' Adamnan," pp. 13, 121, 254.

³ "Incident," 292.

⁵ "Irish Place Names," 2nd series, 39.

⁶ "British Encyclopedia," s.v. alphabet.

² "Revue Celtique," vi. 368.

⁴ "Calendar of Oengus," 95.

tector, ruler, was exposed, and Ceto was the mother of *Medusa*, *μεδω*, also, and note that Medusa's head was on Minerva's *shield*. Compare Aed's protecting cowl (p. 5).

Andromeda and Medusa were both female, and the latter was beautiful in youth and hideous in age, and when men looked on her they were turned into stone (!). The watery monster, and the two females are all united in one fable, and it was a male, Perseus, who deprived the dangerous couple of vitality and had a considerable issue by Andromeda. The name *περσευς* is applied to a fish.¹

Had Columba any dealings with a *cetus*? In the first book of Adamnan, shortly after the mention of Druim Cete, we find him warning a certain Berach how to avoid an encounter with one. Berach paying no attention to the warning, on the way to "Ethica," Tiree, the 'land of corn,' had to retire hastily before a *cetus* which looked like a mountain in the sea (it formed an island therefore), and opened its huge mouth to swallow him and his companions. The same day that Berach had to fly, another of Columba's companions, Baithene, was also warned of the same danger, but pointing out to Columba that both he and the monster were under the power of God, accepting this disposition of mind, Columba permitted him to risk an encounter and without any harm befalling; for Baithene blessed "aequor et cetum." *Κητος* in composition seems to have had the sense of 'gulf,' 'depth,' 'abyss,' hence the huge mouth of Berach's mountain in the sea.

Boeth is 'a fool,' *Boethan* 'the foolish one,' *Boethine* *Mor* 'the great fool.' In the above story we see that the mere monk Berach, 'the shaven one,' has to flee from danger, but the 'fool for Christ's sake'² can pass through any danger. Columba and *Boethine* were full cousins, sons of brothers. *Boethine's* father was *Brenann*, which seems to mean 'the putrid, stinking one,' though in the *Life of St Moling* as he is said to have found "Brenainn's hearth,"³ at the point of *Ross Bruicc*, that is, 'Badger's Wood,' *burning*, as well as *foetidity*, are among its possible meanings. There are several *Boethines*.⁴

" Four names that were counted,
Stout, victorious *Boethine*,
Son of *Brenann*, son of *Findach*,
Son of *Alla*, son of *Cuana*."

¹ Liddell & Scott, *s.v.*

² 1 Corinthians iv. and x.

³ " *Revue Celtique*," xxvii. p. 279.

⁴ " *Calendar of Oengus*," Notes from the *Lebar Brecc*, liii.

The name of the first's father we have explained above. Findach the father of the second was, like Barabbas, a robber, and the story of the impregnation of Boethine's mother is that it occurred by the mouth, she having swallowed the semen. Her name is given as Cred (faith ?) but this is but a slight change from Cet the cetus which opened its mouth for Berach and Boethine in the Ethican Sea. Of Boethine mac Alla the Lebar Brecc says,¹ "sed nescio ubi est." He is however on the 6th of October described also as "brigach," 'vigorous.' Immediately following this information comes the statement "fer da crich, i. o daire eidnech," that is, 'man of two districts,' *i.e.* of Daire Eidnech, and it is explained that he was *Aed mac Carthaind* and that in Clochar he was *Bind*, 'melodious.' He was then 'of the furzy grove,' *aittin Manx*, 'whin,' 'furze,' and was 'Fire, son of Pillar Stone,' or 'Rowan.' The term 'Fire' is applied to the flowering whin in the Isle of Man. But he became Bishop Carthainn, and appears as St Patrick's strong man, while in Clochar a "place abounding in stones," 'a stone church,'² he was tuneful. In the text of the Calendar he is called "cli buadach," which the Editor translates "a victorious prince," *cli*, however, is 'a stake,' 'a pillar.' Now this is curious when we notice that twice in the Calendar at six months' interval, June 9th and December 13th, Colum and Boethine are coupled together, and if *cli* is 'a pillar,' so of course is *columna*, Colum, and this brings us to "pious Boethan of Cluain," Colum being described as "abstinent Colum of Tir." Before considering the significance of the localities mentioned, we would point out that the Boethine mac Cuana, the last of the first four with which we started, must have been nearly related to the son of Findach, because Cuan is 'the ocean.' But indeed they are all four birds out of one nest, for *all* (Mac Alla) is 'a rock,' 'a cliff' projecting out of the sea, compare *Ailsa Craig*, and *all* also appears as *alt*, and *alt* is 'a razor.' Boethine is described as 'of two boundaries,' and as Boethine and Berach are connected in Adamnan's Life, so, we also find a Berach described as "fer da lethi," 'man of two parts.' The writer of the Notes in the Lebar Brecc had difficulty in explaining this title and says, "half his life was spent in pilgrimage and half in the world, or a half in Ireland and a half in Scotland," but *leth cinn* is 'the side of the head,' and so the man of two parts and the man of two boundaries

¹ *Ibid.*, p. clv.

² "Irish Place Names," 1st series, p. 413.

represents a man with the pre-Adamnan tonsure, one part bare, the other part shaven. Depilation was practised by others than the priests of Isis and the Church, and elsewhere than on the head, and is so in India at the present day.

We will now consider Boethine of Cluan and Colum of Tir. This Boethine has another name. He is Mo-bi, son of Ua-Alta.¹ Mo-bi we have considered before, but here he is described as 'a descendant of the razor,' *alta*, and the Cluain is "Cluain Abannabair (read *da-hanaber*)."² This name seems to mean 'the meadow of the harvest (*bar*) of two marshes, *annagh, canach,*'³ while his companion Colum is of Tir, that is, *tir da glas*, Adamnan's "Ager duorum rivorum," 'the land of two streams,' *aquae et sanguinis*. Colum's genealogy is given as "son of Nindid," 'the only God' (?), son of Nazar, the Nazarite, perhaps Nazarean, a disciple of John Baptist, like the sect so called now located in Persia,³ son of Crimthann, the crimson one, son of Eochaid, the rider, son of Oengus, 'unicus,' son of little Crimthann, son of Cathair Mor, the Great Seat.

Whales bulked largely in the mind of the writer of Adamnan's Columba. The second preface says, "There was a man of venerable life and blessed memory, the father and founder of monasteries, having the same name as Jonah the prophet; for though its sound is different in the three different languages, yet its signification is the same in all; what in Hebrew is Iona, in the Greek language is called *περιστέρᾱ*, and in the Latin Columba." Now we see from this that he was the father and founder of monasteries, that is, a place where one may live in solitude, and no greater solitude could well be imagined than that of Jonah during his residence in the whale. Colum's monastic proclivity is marked by his going by the name of Colum of the Cell. How one might approach such a cell, we see described in the Life of St Moling. Moling was an illegitimate child and was saved from being killed by his mother by a dove (*colum*), which encircled him with its wings and clawed his mother's face. He started on his earthly pilgrimage equipped with a double sack and a staff. In one of these sacks he had a special fancy for carrying *maethla*, biestings, the first milk from a newly calved cow, and in the other corn, while his stick "would not be left in a single combat," "an ashen staff, heavy its crushing on the side of the cheek of the furious mad

¹ "Calendar of Oengus," Notes clxxxii. ² "Irish Place Names," i. p. 461.

³ "Isis Unveiled," i. 290.

champion ; thick its foot, strong its neck ; no grasp of a man's hand surrounds it." He meets Fuath (frightful thing), a name appearing with a female genitive (Fuatha), and Stokes translates it " a hag." From this hag then he demands the right of three leaps, and these are leaps of folly and of pilgrimage. In his first leap he was as small as a crow on the top of a hill, his second leap he became invisible, the third leap he landed on the " *casiul na cille*," that is, the surrounding wall of the cell, " then he leapt from the stone wall and reached the church, and sat in his place of prayer." From this adventure Tairchell was to be " *Moling of Luachair from the leaps that he had leapt.*"¹

This account of him is varied as follows : " *Mo-ling of Luachar i.e.* as he was leaping over a certain water in Luachar Dedad in Munster, then said a certain woman, " Well has the scholar leaped (*mo-ling*) the rushes ! " And hence is he called *Moling Luachair*, and *Dairchell* was his name before that. 'The bush of gold over borders,' etc., *i.e.* *Moling from Luachair.*

Moling sings a curious song—

" When I am among my seniors
I am a proof that sport is forbidden ;
When I am among the merry folk (*inoes mear*)
They think that I am the junior."

The woman who is said to have made the remark " was along with him, and his going was fast for the *caillech*," so she said to him, " well thou leapest the *Luachair*," . . . " Or may be it was a puddle in the *Luachair* that he was leaping when she reproved him." ² The saint commemorated on the same day as *Moling* was *Colman (columan, 'a dove,' columba)*. He was then " *My-jump of the rushey place.*" *Moling's* cell and that of *Colum na cille* were of the same description originally. *Colum's* presence at *Druim Ceta* and his residence in the island of *Jonah (Iona)* are equally comprehensible. *Cormac* mentions a peculiarity of the ' *Ridge*,' " *druchta dea Dromma Ceta*," translated by Stokes, " the goodly dewes of *Druim Ceta*." *Dea* is the plural of *dia*, ' god,' they were therefore the " divine dewes of the ridge of *cet*." These *Cormac* informs us were " corn and milk," the two things *Moling* carried in his double sack. *Ce*, gen. *ceithe*, ' cream ' ; *druim ceithe*, ' the creamy ridge.' *Ce* is also a ' spouse.' According to the Highland Society's

¹ " *Revue Celtique*," v. xxvii. p. 260, *et seq.* For " leap " see " *Kryptadia*," x. p. 43.

² " *Calendar of Oengus*," ciii.

Dictionary in the island of North Uist is 'Clach mhor a' che,' supposed to be a monument dedicated to a heathen deity. It is evidently the 'great cream stone' and must have been a notable example of the common 'Gruagach Stone' on which the milk-maid poured a small quantity of each milking. *Gruag* is 'the hair of the head,' 'a wig,' 'anything resembling hair,' 'a woman,' 'a wife'; *gruagach*, 'a young girl,' 'a maiden.'

The universality of recognising a resemblance between milk and cream and the fecundating secretion may be illustrated by quoting a Buddhistic creation legend. It states that the previous worlds were destroyed, including the Great Earth. This chaotic condition was put an end to by an inundation and a subsequent evaporation and the dried residue became the Earth as we now know it. The meritorious of previous worlds returned as its first inhabitants. These beings subsisted without food, could soar through the air at will and the glory proceeding from their persons was so great that there was no necessity for a sun or moon. There was no change of seasons, no difference between night and day, no diversity of sex, the Brahmas living in peace and happiness. "There was afterwards the formation, upon the surface of the earth, of a peculiar substance like the scum that arises upon the surface of boiled milk." This attracted the attention of one of the Brahmas, who took up a little of the substance with his finger and applied it to his mouth; but as its taste was most delightful, it excited the wish for more; and a principle of evil was now first manifested among the beings of the earth who had hitherto kept themselves pure. Others followed the first's example, and the glory proceeding from their persons was extinguished and lights became necessary. By the united karma ("doing," the power of a man's deeds working out their full effect for good or evil) of the assembled Brahmas, the sun and moon were created and the week divided into seven days, commencing Sunday and Monday. Compare Genesis i. 4, "And the Elohim saw the substance of the light, that it was good." After a long eating of this earthy scum, the skins of the eaters became coarse, some being lighter or darker than others. Pride in this matter being a further degeneration from their original ethereal perfection, the substance lost its delicious flavour and in time disappeared. In its stead there arose a kind of fungus, in taste like cream mingled with butter, by subsisting upon which the difference in their complexions

was increased. In process of time the fungus disappeared and was followed by a climbing plant and then by rice of a superior kind pure as pearl and without husk. Like the manna of the wilderness only sufficient for one meal was formed at a time. By subsisting upon this, apertures of the body were produced, the generative powers were developed, and passion and sexual intercourse were the results.

In this we see first of all that a mouth was necessary in the highest condition of existence, and the distinction between good and evil in the minds of the 'Brahmas' came by putting their finger in their mouth. Compare with this the licking of his finger by Gwion Bach to remove a drop of the scum from the cauldron of Ceridwen (the woman Ceres),¹ and Beaton, *i.e.* Macbeath's acquisition of knowledge by tasting a drop of the broth in which he was cooking a white snake. In the Buddhist legend we further see in the progress of degeneration the necessity for the division of time into a period for work and one for rest, and the differentiation between the whiter and darker races, and the eating of the buttery cream helped to make this difference more marked. The buttery cream and the pearly rice said to have succeeded it, are merely different explanations of the same material, the *sperma*.²

The Colum genealogy (p. 18) started from a Cathair Mor, and we saw that Moling "sat in his place of prayer." 'Great Seat' appears as a king of 'Munster,' a locality of which the meaning really is apparently 'the greater part' (of Ireland), but probably owes its modern form as connected with monaster, monastery, compare Monaster-boice (Louth). At June 9th, one of the days in which Colum and Boethine are coupled together (p. 17), occurs the perforated porridge stick story. The name of the ingenious gille is not mentioned, but immediately following the narrative the Lebar Brecc says, "It is then that Boethine related to Colum the remarkable vision, *i.e.* three chairs (*cathair*) seen by him in Heaven, to wit, a chair of gold, and a chair of silver, and a chair of glass."³ We conclude that Boethine was the gille. Colum explains to Boethine the vision. The chair of gold was for Ciaran the Great, the son of the wright; the chair of silver was for Boethine's self, and the chair of glass Colum's, because, "though my devotion be delightful I am fleshly, and I am often frail even as glass

¹ "Mabinogion," Taliesen.

² "Manual of Buddhism," Hardy, p. 64.

³ "Calendar of Oengus," ci.

is frail." A verse follows this, describing Colum as with a red face, a white body and curling hair, and another extols the great sweetness of his voice. Beothine also we have seen was melodious. The chair of gold for the son of the carpenter we need not discuss, but Boethine's connection with the silver chair discloses the fact that he had another name. In another edition of the *Lebar Brecc* ¹ he is called Molaisse, and his claim to the seat is his wisdom and piety. He is described as of Leighlin, his wisdom and piety is illustrated by his plucking out the hair of 'Sillan.' "Every day whoever was the first to see it was dead, *statim*, till Molaisse took out that hair, and therefore Molaisse died *silla* (*sil*, 'seed,' 'sowing seed'?). Sillan has been described elsewhere,² but we may notice here that Find, Fionn, the name of the well-known Gaelic hero, means a 'single hair,' while Boethine himself was a son of *Findach*. In a list of saints "qui erant bini unius moris" ³ Molaisse (My-flame) who is also called Laisren, 'the flaming one,' is coupled with Simon the Apostle, Peter, the stone on which the church is built, and he is described as of Damhinis, the island of the *damium*?

There were, however, two Simons connected with the early Church, the other being Simon of Samaria, the magus. We are told of Simon of Samaria and of Helena the rescued prostitute with whom he consorted, and who was said to be the mother of all, that they were revered as "The Lord" and "The Lady." Simon himself was said by the people of Samaria to be the 'great power of God' and was worshipped as "The Standing," ὁ ἑστῶς, σταῖς. Tradition makes Simon the great opponent of Christianity and the old tonsure of what we may call the *fer da crich* sort, was known as the tonsure of Simon magus. A magus in Gaelic is a *druí* and *druidecht* is 'magic,' *druth* is translated by O'Davoren *droch duine*, 'malus homo.' ⁴ *Druth* Cormac tells us is *oinmit*, 'a fool.' Custom and prejudice will make it hard of acceptation, but we suggest that as we find it in Gaelic literature, *druí*, *draoi*, 'a magus,' is more like to be a modification of the classical druid, *druides*, than a native Irish word. In Alba and Ireland, Adamnan, we are told, was the first disciple of the circular tonsure. Thus there was at any rate an opening for calling the old tonsure that of fools'

¹ "Lives of Saints," Book of Lismore, p. 302.

² "Caledonian Medical Journal," vol. vi. p. 276.

³ "Lives of Saints," Book of Lismore, p. 298.

⁴ "Archiv. Celt. Lex.," vol. ii. p. 303.

druith, a word not greatly differing from *druid*, Gael. magi. A curious reminiscence of this comes to us in J. F. Campbell's "bearradh eoin 's amadan," the shaving of birds and fools or 'of John,' for the old tonsure is said to have been that of John (Eoin) Baptist. Campbell also gives us the Lay of the Great Fool, *an t-amadan mor*.¹ We think, however, the name of this lay, itself, shows a play upon the word *amadan*, connecting it with the Welsh *amaeth*, 'agricola,' 'operarius';² *maethu* is 'to foster,' 'nourish,' with which we may compare the Gaelic *maethla*, 'biestings' of Moling (p. 18).

As an explanation of the comparison of seats in Heaven with glass, we must remember that the word *vitrum*, 'woad,' used for *glastum* by Caesar and others, also means 'glass.' The bluish woad and the greenish glass were both so-called from their like colouring, and it was just as natural that a like comparison should be made with the blue sky, Heaven. Artists of all sorts have generally represented the Deity as sitting on a throne in a blue atmosphere. Fancy also made the means of ingress to Heaven of like material, as we have seen in the case of the ladder of glass broken by Columba, but there seems to have been an esoteric allusion in the damage by Colum of the means by which supreme felicity was reached. (See p. 3, "crosier"). The sea is also *glas* coloured, *glas-mhuir*, *glas-fhairge*, and a green field is called *glas-mhagh*. Lucian says the rich men in the Moon have garments of glass, *ὕαλινη*.³ With this suggestion, we will consider Joyce's "old chief who lived beyond the view of history," and from whom *Druim Cet*, as he believed, got its name.

O'Curry gives us considerable information about him, taken from one of the Irish "Tragedies."⁴ He was *Cet mac Magach*, *Cet* of the Plain. *Magach*, 'having many fields,' a poetic allusion to the sea, but the *Cet* of the tragedy does not appear as a sea monster but as that which was represented as gifted with the same voracity. First we notice that he was a famous *Connacht* champion. It happened that *Conall Cearnach*, an Ulster man, a '*conall* champion,' slew a Leinster man in single combat and extracted his brain. This brain was made into a ball, a ball treated with great reverence, but two fools, *baetha* (*at baetha cialla ban*, 'very foolish the understandings of

¹ "Tales of the West Highlands," vol. iii. p. 155.

² "Grammatica Celtica," p. 156.

³ "True History," chap. xxv.

⁴ "Materials," p. 275.

women'), took it out to play with it. Cet seeing them "had little difficulty in obtaining it from them," and took it with him to Connacht. Now the dead 'lancer' (Lagenian, Leinster man) was to avenge himself, dead or alive, on some important Ulster chieftain, and with a view to this, Cet carried the brain matter about with him under his girdle. The chance came when two parties, one of Connacht the other of Ulster, the latter being under the leadership of king Conor MacNessa, *con man* (*or = fer*, Lat. *vir*), son of the Iosa, met on two sides of a stream. There were a large number of Connacht ladies present, and on such occasions "it was the custom for the women of either party, to call upon any distinguished chief from the opposite side, to approach them and exhibit himself to their view, that they might see if his beauty, dignity and bearing were equal to what fame had reported them to be." Cet gets the ladies to ask the Ulster Con-or, the name is spelt in Gaelic *Conchobhar*, to the front, and when he approached "Cet raised himself in their midst" and fixed the lancer's medullary matter in his sling. Conor, terrified, as Berach was, we may remember, tried to withdraw, but "just as he was entering the little grove of Doire da Bhaeth, 'the grove of the two fools,' it might be 'animals,' Cet, following closely, lodged the ball in Conor's head. The Ulster man had to content himself and to retain the ball stuff, but his health was rapidly restored, though he was ordered by his advisers to avoid violent exercise, riding and excitement, and so he continued to the day of the Crucifixion. Being informed by his druid of the meaning of the portents then felt, he rushed out in intense excitement to the wood of 'Lamhraidhe,' cutting down in imagination the enemies of the innocent victim." "His rage continued to increase, until at last the fatal ball, which was lodged in his skull, started from its place, followed by the king's brain, and Conor MacNessa fell dead on the spot." The wood of Lamhraidhe! *leamhan* is 'elm,' but *lamh* is 'the hand,' *lamhraich*, 'to handle awkwardly.' *Leamhan*, however, is applied also to the pith of wood *ligni medulla*, and *leamh* is 'impudent,' 'shameless,' *leamhadas*, 'importunity,' *leamhnacht*, 'new milk.' The lancer's brain ball and Conor's head are the same 'Condail' (κόινδύλος) who appears in the Calendar of Oengus on May 3rd. "The first finding of the wood of Christ's Cross with many virtues. Death of Conclad, a fair pillar. Great feast of Virgin Mary."¹

¹ See "Caledonian Medical Journal," vol. vi. p. 344.

A detailed exposition of this story is not possible, suffice it to say that where natural action is imperatively suppressed unnatural results follow.

The Ethican cetus showed its teeth, so it was not a whale but something more approaching to a dolphin, though a strict attention to the details of natural history is not to be looked for. Every one knows the story of Arion the melodious, and his dolphin, but whether this accounts for the calling the "man of two districts" *Bind, melodious*, who shall say. It is a curious coincidence anyhow, that Eudemus, a disciple of Aristotle, who wrote the ἠθικά (Ethica) Εὐδემεία, speaks of "Μαγοὶ καὶ παντὸς Ἀριον γένος."¹ The Aryans have a great deal to answer for besides being Magi. *Inchkeith* in the Firth of Forth was, according to Fordun, presided over by Adamnan, of whom the accounts we have will fall to be considered subsequently.² Cormac has a curious entry sufficiently to the purpose. "Cete a coitu, vel quia ibi equi cito currunt." *Cete* is explained by O'Davoren as meaning 'a fair,' that is *aonach*, 'a unification,' and he also translates it as a 'green.'³ For the relationship between fairs and marriage, at Tailltin, during the Lughnassa, see Joyce's Place Names.⁴

¹ Liddell & Scott, *s.v.*, 'Αριοι.'

² Reeves, "Life of Columba," clxviii.

³ "Archiv. Celt. Lexikographie," vol. ii. pp. 267, 280.

⁴ 1st series, p. 202.

PIGFEEDERS

“MAGHA. i. druidhecht, such as Simon Maghus,” *Magadh* is “mockery” in Gaelic pronounced ‘mogadh’ in Louth (Dinneen). How does the *magus* appear in Irish story?

In the “Acts of the Apostles” we are told that Simon of Samaria was there accepted as the great power of God. “*Mog, mogh*, i. great,” says O’Davoren, *mocht*. Scot. Gaelic,¹ and the explanation given is that it is in ablaut relation to ‘magnus’ and ‘μεγας.’² *Mo* is the comparative of *mor*, ‘great.’

Mog, mugh is a ‘slave,’ ‘servant,’ and seems connected with *μογος*, ‘toil,’ ‘suffering,’ ‘travail of women.’ Cormac gives *mugsaine*, ‘slavery.’ *Muc* is a pig, *mucc, moch*, ‘swine,’ *mucc-mora*, ‘a sea pig,’ ‘dolphin,’ *cetus*. *Muccida* are swineherds. *Mugraidhe*, ‘who is taken from the sea,’ ‘a tribe of slaves.’³ Slave folk in Gaelic were apparently generally of foreign extraction. We see then that slaves and the sea had some connection, there certainly were sea pigs, and we need scarcely be astonished if we find even slaves and pig-feeders appearing as sea animals. Let us notice that St Patrick was a foreigner, a slave, and a pig feeder. The head of the Roman Church, who claims to be the representative of God on this earth, calls himself on occasion “*servus servorum*,” so priests are *mugraidhe*, if one desire to jeer at them (*magadh*), they might be called *muccida*, swineherds. A part of the human body is said to resemble a pig, “*mucrecht*, that which is in the shape of the pig, the gut of the fundament.”⁴ Stokes ingeniously suggests the caecum with its appendix vermiformis as the anatomical equivalent, *muc* is accepted as *pig*, *recht* is *riochd*, ‘a likeness, condition, a ghost.’ Cormac, however, tells us a story which may be considered here. It is the story of a lap-dog.

Cairbre Musc, *musgan* is the hose-fish, *mus? bus*, a snout, an absurd name for a nose, had a friend in Britain who had a lapdog. In order that he might claim it Cairbre greased the

¹ “Archiv. Celt. Lexik.,” iii. p. 202.

² Stokes, “O’Davoren’s Glossary.” “Archiv. Celt. Lexicog.,” ii. p. 419.

³ “O’Davoren’s Glossary,” p. 411. ⁴ “O’Davoren’s Glossary,” p. 410.

handle of his knife, and got the dog to gnaw it so that it spoiled its appearance. We are not told that it spoiled its usefulness. Cairbre claimed the dog for the damage under the law of every criminal for his crime, and got it. The dog was a female.¹ It was known, subsequently to the gnawing doubtless, as *Mug-eime*, 'the slave of the haft,' that is of that part of an instrument which is seized. *Eim* seems connected with *greim*, a 'hold,' a 'bit,' 'piece bitten off,' *greim bi*, 'a bit of meat.' The Gaelic for a lapdog is *messan*. *Mes, meas*, is fruit, mast, acorns the desiderated diet for swine; *mes* is a 'measure,' 'a dish,' *cuir am meis*, 'dish up.' *Meisi i. siabra*, "meisi, that is fairies." Some experience of the folk tale sort is of value in appreciating how the various items can be strung together, but we have a word distinctly connecting pigs and the learned:— "*mucairbe*, a youth for repeating his poetry."² He was of an inferior order of the bardic class, but he certainly seems to have been *muccar*, a pig man.

One name, *mucairbe*, and that a subsidiary one, is not all we have to pin our faith to. In the *Chophur in da muccida* Conception (?) of the two swineherds,³ the pig-feeders are magicians capable of transforming themselves into various animals. We may examine the tale thoroughly.

Bodh (bobba = poppa = Lat. papa (?) *bod.*, phallus) was head of the *sidhe* of Munster, Ochall ('c Ochall = Son of Ochall = *cochall*, 'hood'?), head of the *sidhe* of Connacht, were friends, and their respective swineherds were so also. "Truly were both the two swineherds possessed of heathen wisdom, and they changed themselves into every shape, as was the case with Mongan, son of Fiachna." *Mongan*, hairy, coarse hair as a horse mane; he is also described as a son of Mananann mac Lir, 'Moon personified, son of the Sea,' and no doubt the *mon* of *Mongan* played its part as suggestive of the transformations ascribed to the owner of the name who was also a rebirth of Find, 'a single hair.' The names of the swineherd of Bodb of Munster was Friuch, *friodh*, a bristle, and their *sidh* in Munster was at Femen, meaning 'a plain.' *Femnach* is seaweed, therefore 'Femen' is 'the sea,' the ever variable. Cormac says it got its name from Fe and Men, "two king oxen of Ireland": according to Keating, Fe and Meann were two royal institutes (?) connected with Dana, (Diana, though her

¹ Cormac, Translation, p. 112.

² Cormac, Translation, p. 107.

³ "Irische Texte Ser.," iii. p. 235.

attributes are more those of Minerva) Beuchuill and Brighid, the three female personages of the Tuatha de Danann.¹ The 'ox' and the 'institute' were probably the *fe* which was according to Cormac,² a stick for measuring bodies and was a horror for Christians to handle. The name of the swineherd of Ochall of Connacht was Rucht, *ruchd*, a grunt, a pig, *ruc*, the maiden ray, skate, according to Dinneen. The skate with Scottish fishermen represents the *νεμεσις*: to offer a skate's tail to a bridegroom is looked on as a good joke.

The swineherds had a friendly arrangement that, when *mess*, *meas*, *mast*, *acorns*, were plentiful in either territory, the outsider was permitted to bring his pigs there to be fattened. In "Lucian's True History" we see what acorns are good for. "There are a kind of men among them (the inhabitants of the Moon), called Dendritans ($\Delta\epsilon\iota\delta\gamma\tilde{\iota}\tau\alpha\iota$) which are begotten in this manner; they cut out the right stone out of a man's cod, and set it in their ground, from which springeth up a great tree of flesh, with branches and leaves (compare the tree Mugna), bearing a kind of fruit much like to an acorn, but of a cubit in length, which they gather when they are ripe, and cut men out of them."³ Other peculiarities are not necessary to be mentioned here. Lucian, we perhaps should mention, is the original Munchausen. Because the Munster people magnified the science of their own swineherd and the Connacht people the science of theirs, ill feeling arose between the *muccida*, who proceeded to use their powers over each other's swine, with the disastrous result that even when acorns (*glandes*) were plentiful, they became so weakened that they were hardly alive.

Looking at the general trend of the story, the witchcraft here alluded to is of that sort to counteract which on the nuptial night the bridegroom's left shoe especially, but generally all knots and buckles were carefully unloosed (pp. 155, 156). The neglect of this precaution, though there was no want of *glans*, would have so weakened the interested parties that they might be described as "hardly alive."

Bodb and Ochall deprived the swineherds of their charges, and they then took the form of ravens, *feich*, and both pass a year first in Connacht and then in Munster. The noise they made quarrelling, caused complaint to be carried to the steward

¹ "Perth Incident of 1396," p. 194.

² "Cormac's Glossary," Translation, p. 75.

³ "Lucian's True History," Translated by Francis Hicks, London, 1894, p. 63.

of the king, and the birds resume their human form. When welcomed by the bystanders they made objection, evidently because such welcome was ill-timed, for they were now going to pass two years as water animals (*mil n-uiscci, cetae*). One of them then went into the Shannon and the other into the Suir, and passed the time fighting each other, first in one river then in the other. As complaint had been made in the south of the annoyance caused by the ravens, so now complaint was made in Connacht about the water beasts. They have a final combat in the Shannon, each of them being as big as a hill (*telach*), or the top of a mountain. The island as whale or the whale as island is minutely described in "Lucian's True History."¹

They then came to land and resumed human form as *feinnid* (warriors, *Fenians*), attached to the households of the *sidh* of Munster and Connacht. Bodb invades Connacht and meets its fairy ruler at a *sidh* called *Nento fo huisce* (an *aonta*, (?) the undivided, 'untouched,' under water.) Bodb challenges Connacht to find a *fian* to fight his one now called *Rinn*, 'point.' This was not possible at first, but when another large party joined them who looked as if they had come out of the sea, from among them a champion was got of the name of *Faebar* (edge, representing *taobh* apparently, 'side.') It should be noticed that a sea connection is usually ascribed preferentially to the Connacht *sidhe*, thus connecting the name with *cuan*, a 'haven,' 'harbour,' generally used in the plural for the ocean. Point and Edge fight for three days till their very lungs were visible, after which they became *siabur*, 'fairies,' but hideous to behold. The Munster men were now joined by a party from Meath and the Connacht men by a party from Leinster. The swineherds then fought another duel as *feinnid*, and thereafter there was a general engagement of the combined parties. In this the four kings were slain, and special mention is made of the king of Dalriada as in the *sidh* *Nento-fo-huiscib*, evidently the same personage as *Fergna*, who was at *Nento* when the south and north parties first met there. He is now called *Cairpre Crom*. He was *Fergna Direch*, the 'straight,' but, as he was told by a British druid, thereafter he would be called *Crom*, the 'bent.'² *Fergna* and *Cairpre* were names applicable to the same individual. Dalriada of which he was king is the 'Plain of the long arm,' *righe*, the arm from the

¹ Page 83, chap. xxx.

² "Irische Texte," 2nd series, p. 254.

wrist to the elbow, and is evidently another name for Ulster, of which it is said to have been a part, (*uillne* S.G., *uille* Ir. G., *ulna* Lat., the 'elbow,' 'arm,' an 'ell,' the 'arm bone' from elbow to wrist, *Uladh*, *Ulster*). This also explains *Cormac's fe*, the measuring sticks for "bodies and graves." It was a "rod of aspen," as Stokes translates *fidaite*, (*fidh*, *fiodh*, a 'rod,' *fiodan*, 'marrow,' 'pith,' *aethnen*, Welsh, the aspen, the tree of which the cross was made traditionally, 'the tree that shakes.' *Fergna-Cairpre* was straight when he was first at *Nento*, and it was a "British" druid, "*Mainchenn*," *manachan*, 'little monk,' who told him that after the meeting he would be 'bent,' *cromm*. *Bodb* takes both champions home to *Munster* with him. Their transformations, however, are not ended. They again become water animals, worms, but worms of the sort that *Conchobhar's* mother swallowed when she became pregnant with him, *duirb*, *doirbh*, *darb*.¹ One of them went into the well, *Uaran n-Garuid*, the 'Well of the Garden,' this 'well' being a foundation of *Patricius*, in *Connacht*. The other went into *Glais Cruinn*, the 'round stream' in *Cualnge*. These water worms, *dur*, *dwr*, 'water,' were swallowed, the first by a cow belonging to *Ailill* and *Medb*, the other by one belonging to *Dare*, and so were generated the White 'horned (?)' of *Ai*, and the Black, generally Brown, of *Cualnge*. While the worms were still in their springs *Medb*, dipping a vessel she had in her hand into the *Uaran*, picked up a beautifully coloured worm with which she entered into conversation. She explained to him, that, as queen of *Connacht*, she desired a spouse of a different kindred (kind) from her own, and she is told that the husband for her, *Ailill*, is a *Leinster* man. Thus *Mo-Eve* got her 'instruction,' *ail*, *oil*, from *Leinster*. He tells her his name is *Crunniuc*, 'roundy,' and that she must feed him every day. The other worm has now changed his habitat, he no longer hails from *Munster*, but from *Cuailnge*, *Ulster*, and while *Medb* is interviewing his opponent, *Fiachna mac Dare*, 'Raven of the Grove,' goes to the 'Round Stream' to wash his hands, and is addressed by the other, also described as parti-coloured, who tells him his name is *Tummuc*, 'dipper.' The *duirb* foretells the advent of a ship with treasures (*barcc gu muinib*, this is the face value translation, to *Fiachna's* land, and we notice that while *Medb* is provided with a 'vessel' *Fiachna* is not. *Tummuc* also demands

¹ "Irische Texte," 3rd series, p. 271.

aliment and is personally supplied by the king for a year as the other was by the queen.

The termination of the names Crunniuc and Tummuc being identical, it might be concluded that they were both of the same gender, but another form of Crunniuc, Crunn-chu, 'round dog,' is a sufficient explanation.¹

Let us tabulate the names used for the combatants, during their transformations.

Form.	Male name.	Female name.
Swineherds	Bristle	Grunt, Pig.
Ravens	Claw	Wing
Sea-monsters	Blod	Bled
Fenians	Point	Edge
Worms	Round (dog)	Dipper
Oxen	Brown of Cualnge	Rising pelt of the Plain of Knowledge.

There are some things in the above which require elucidation.

Of the names applied to the sea-monsters *bled* is merely a translation, "*bled*, sea-monster, whale," *Blod* is not so simple. We find the expression, "*blod bemnech na sciath*," and "*blod beim*" is a 'blod blow,'² Welsh *blodio* is 'to make meal,'² Ir. Gael. *bladh*, Scot. *bloigh*, a 'fragment.' We conclude that a *blod beim* is a 'grinding blow.' We further find another instance of it as the name of a person, 'hill of Blod maic Con, *i.e.* Bladma.'

In Welsh *blawd* is 'meal dust,' but also 'bloom,' *blodau*, flowers. In Gaelic *blath* is 'flour,'³ according to Cormac, commonly a 'flower' and also 'offspring' "'s *maith am blath a dh'fhag e 'na dheigh*," 'good is the offspring he hath left.'⁴ It is also a 'green field,' and the 'sea' the 'white-crested sea,' according to Dinneen. Bladma is the plain of flowers, but also of 'offspring,' and it is the 'hill of Blod (grind) son of Con.' We thus see how *lusan*, a 'herb,' 'flower,' has a phallic significance.

A wing is a female symbol, because it is that portion of feathered creation which expands and also enfolds its possessor.

¹ "Irische Texte," 3rd series, p. 273.

² Meyer, "Contributions." Arch. Celt. Lexic., v. ii. p. 229.

³ Translation, p. 107, s.v. *mas*.

⁴ "Highland Soc. Dict.," s.v. *blath*.

A shield has somewhat the same characteristics, and the *aegis* was the shield of Minerva with the hideous long locked face of the Medusa on it. The compliment of the shield is the arm, and the relic of our local patron in Edinburgh St Aegidius, St Giles, kept and revered in this city was his arm. The male term coupled with 'wing' in this parable under consideration is *ingen, inga, iongna*, Lat. unguis, the part taken for the whole, the nail for the arm, compare what has been said of *ulna*.

Tummuc, we explain as 'dipper' in the sense of a cup used to lift water from a larger vessel, as Medb did use the bronze cup in which she found the animal. Its compliment is 'round dog.' Mesan is given by Cormac as "one of the worst of dogs," and is a lap-dog as ordinarily used, but *mes* .i. *faebur*, says Cormac, under "demess," and *faebur*, 'edge,' is one of the female symbols. *Mess* is also a 'measure,' *mias* a 'dish,' so the coupling the 'little dish' or the 'lap-dog' with another dog, 'round dog' is natural.

We have now to consider the final transformation into what we are told were two bulls. If this were so it would be in direct contradiction to the rest of the story, though it is also true, that the swineherds started as male, and they are always spoken of exoterically as such. The Donn Cualnge is male certainly, he was Donno-*taurus* in Gaul probably before he was heard of in Ireland, but the other "Finnbennach" was a cow. In the first place the animal represented Connacht, but the name itself is quite explicable in accordance with our hypothesis. In Welsh story we hear of two oxen, the "ychen banawg." They were a pair which always worked together, however, and their peculiarity was that they were *banawg*, 'elevating.'¹ *Finn*, Gaelic, is 'white,' but Cormac tells us it is 'skin,' and *fionn* is an animal skin, a pelt; *finna, finda*, hairs. Finn-bennach elevating hairy skin. The locality of this thing, or things, for in Welsh it constituted a yoke of oxen, is *Mag Ai*, the 'plain of knowledge,' Finn-bennach *Mag Ai*.² We have therefore translated it the 'Rising pelt of the plain of Knowledge.'

That the 'Swineherd' represents a non-Christian instructor there can be no doubt, a magus, and we venture the suggestion that the most reliable historic notices we have of them are in the

¹ "Celtic Research," Davies, v. ii. p. 129; "Perth Incident," p. 116.

² "Irische Texte," 3rd series, p. 273.

Corkaguiney Oghams "mucoi Dovvinia," 'the pig-feeders of Diana (?)'¹ "*Bendach .i. gobhal*," says Cormac, O'Clery spells it *beannach*, that is, 'the fork, the junction of the legs.' O'Clery also says, '*bannach*' is a fox, the Crimthan of Colum cille.

Donno-aurus locality must receive some attention.

¹ "Irish Epigraphy," Macalister, part i. p. 10.

“PALE.” “CUALNGE”

CUALNGE, pronounced, according to Joyce's spelling, *Quelna*, Englished according to O'Curry *Cooley*, was the special patrimony of Cuchulainn. According to all authorities it was the Carlingford peninsula, and was united with *Murthemne* which we may spell phonetically *Murreiv-ne*, which as Joyce says was in Cuchulainn's time the north of Louth. According to Irish romances, it was transferred from Ulster to Leinster, by Tuathal, at the separation of Meath from the other four provinces of Ireland. It seems, however, to have been considered part of Ulster till Elizabeth's time.¹ It was part of Oirgial and known also as the territory of 'Hy-Conal' and the 'Plain of Conal.' *Mureiv* corresponds exactly to the Scottish district name, Moray, and both equally rejoice in the reputation for being exceedingly fertile. Skene tells us that where Ochta settled (p.), there was a district "termed in the Bruts, Mureif, from 'mur' signifying a wall, and is identified with Reged, the kingdom of Urien the old form of which name was Urbgen—urbi-gena, 'city born,' alluding probably to Dumbarton."² Urien is Orion, Reged the northern hemisphere, and we suggest that the form Urbgen is a name apart, and its bearers claimed like Paul to be free-born citizens of Rome. From the earliest notices we find evidence of the confusion between *mur*, *mare* and *mur*, *murus*. Boece gives us a distinct sample when he says that the Murrays settled in the lands between Spey and Inverness given to them after driving out the "Vararis." In the Latin Ptolemy map, the Moray Firth is called the Estus Vararis, and Glen Strathfarrar continues to this day. We hesitate about drawing a historical inference as to the connections of the inhabitants of Strathfarrar and those from whom the men of Moray derived their name.

The Irish district was the special locality for the observance of Samain, the end of the Summer half of the year, that is the season of fruits.³ Taking it for granted that Cuchulainn

¹ "Encyclopaedia Brit.," s.v. Louth.

² "Celtic Scotland," vol. i. p. 153, note.

³ "Social History of Ancient Ireland," vol. ii. p. 438.

is an entirely mythical personage, when we look for a reason for connecting him locally with this portion of Ireland, we find it in the fact that in Ptolemy's time it was the site of the Voluntii. We have suggested that Cuchulainn's name may be explained as Cu-'c'aollain, that is Cu mhic Fhaollain, and here *Volun* stands for *Faolan*. His special connection with chariots, he owes probably to the derivation of the second part of his name from *culan*. *Cul*, Cormac explains as a 'chariot,' *Culan* is the mythical name of the smith for whom Cuchulainn acted as dog (*cu*).

Oirghiall was in 1183, occupied by De Courcy and was therefore one of the earliest Norman possessions in Ireland. De Courcy was joined in commission with Fitz-Aldelm sent as governor of Ireland, landing apparently at Wexford. De Courcy selected a small band of courageous men and "boldly ventured on an expedition into Ulster, a part of the island where the English had not yet appeared in Ireland." After a three days' march through Orgial he occupied Down.¹ De Courcy was left as governor of Ireland by John on his return to England. The English possessions in Ireland were called the Pale, a term which at first embraced most of the south and south-east coast of Ireland, and also of course the Ulster conquest of De Courcy. As a fact the Pale varied greatly in extent, being by the time of Richard II. restricted to a small district round Dublin and Drogheda. According to the Four Masters the portion of Ireland that De Courcy invaded was Dalaradia (see p.), and as he started from Dublin and reached Down, the peninsula Cualnge represents the centre of the country traversed. In 1178, they say he was in the Machaire Conaille itself, and this is what Geraldus calls his fifth battle of Newry. It is not necessary to follow the history of De Courcy, but if any part of Ulster was to be included in the Pale, Cualnge must be so reckoned.

There can be little doubt that this expression 'Pale' is Norman-French, used as it is now in the sense of a *paling*, the portion of ground cut off in possession of the Anglo-Normans, whether really fenced in or not. *Pal*, in French is a 'stake.' We have another French word for a stake *pieu*, in Breton *peul*, but also spoken *paol* and *pal*, and *peulvan* is a menhir, a rough stone column representing the phallus. Lhuyd spells the word for 'stake,' *paul*, modern *pawl* in Welsh. The Latin *palus* is

¹ Geraldus' "Conquest of Ireland," book ii. chap. xvi.

by transference applied to the phallus. We have all heard of P Celts, and Q Celts, so that a word commencing with *p* in Welsh might naturally appear with *c = q* in Gaelic, *paol = caol*, 'narrow,' 'elongated,' compare the name of the Fian Caolte, and possibly Cu-chaolain, Cormac's *caolan*, 'a small gut,'¹ 'Dog of the small gut,' compare his combats at 'fords,' *caol*, 'a narrow rapid,' 'a strait.' Cormac also is our authority for the following, "cuaille 'a stake,' i. de an cual, no caoile quam alia." The first three words of the Gaelic (*de an cual* are uncertain, O'Davoren did not translate them, but the rest is "or slenderer than others." Cormac also gives us "*cual* 'a bier,' i. ona cuailib bis inte asberur ('from the poles that are therein it is called') vel quasi gual i. on gualaind ar is fuirre bis a tromma ('from the shoulder (*guala*), for it is thereon its weight lies'), vel quasi *caol* a calon Latine."² Stokes adds *cuall* 'pole' = Lat. *caulis*, *καυλός*. Seeing that in the second article Cormac explains his word by the Gaelic for a shoulder, *gual*, and in both cases compares it with *caol*, 'slender,' we suggest that *de an cual* should read *de an gual*, the expression used latterly for the Roman *wall*, the *murus* with which probably we have to connect Mureive—Moray—Murthemne. Looking at the Gaelic words here given, 'Cualnge' is a Gaelic 'Pale.'

Let us now consider the Greek and Latin, "*καυλός* 'the stalk of a plant,' = *ποσθη*, 'the male member.'" This is our word 'kale,' 'cole,' 'cauliflower.' Maidens who want to be well married go on Hallowe'en after dark to the cabbage garden, kailyard of a bachelor, and steal therefrom a kail-custock, or custock, which latter word signifies the soft interior of the cabbage stock. *Caulis*, also *colis*, is the Latin form with exactly the same meanings. Lucian speaking of the reversed race in the Moon, who tied on their phalli, and were impregnated in the upper part of their leg, says, "every one of them at the point of his rump hath a long colewort growing out instead of a tail, always green and flourishing, which though a man fall upon his back cannot be broken."³

We do not here prove too much, the more changes that could be rung on any vocable, the greater the science of the reciter. Let us remember that Cuchulainn died affixed to

¹ "Perth Incident, 1369," pp. 57, 116.

² Cormac's "Translation," pp. 43, 44.

³ Lucian's "True History," book i. chap. xxiii.

a pillar stone, *peulvan*, *peul-maen* (?) *caol-main*, 'slender treasure,' Welsh and Breton *maen*, a 'stone,' Gaelic *main*, a 'treasure,' Norse *men*, *ornaments*, so it is clear that they are related, and mean, 'a precious stone.' St "Colman" was "Colman Cuile in Conailli Muirthemni," that is 'Colman of the nook, couch, of whom the locality is Murreiv, Cuchulainn's patrimony.'¹

¹ "Calendar of Oengus," 18th November, p. clxix.

ST KILDA

“ST KILDA lies about fifty miles west of North Uist, and as seen thence on a clear summer day, it appears on the horizon as a tall dark pillar.”¹ Recalling Colum’s connection with islands, and preferring the idea of Colum meaning Columna, we would naturally expect that this island would have him as its patron. We find this then to be the case; Martin tells us that the islanders observe Christmas, Easter, Good Friday, All Saints’ and St Columba’s Day. The rest of the festivals here, are general to the church except the one to St Colum.²

In Martin’s day the *maor* was Donald Mack-Gil Colum. He spells the title *Meijre*. Macaulay informs us, however, that the people of the island have a tradition, “that one *Macquin* an Irish rover, was the first person who settled himself and a colony of his countrymen in their land.”³ *Conn*, gen. Cuinn; ‘the Hundred Fighter,’ compare the *Conmaicne*, the descendants of Medb, queen of *Connacht* who lived on the seaside in *Connemara*.⁴ Joyce gives no root word in his Gaelic list corresponding with this. *Conray* he compares with *cunnradh*, ‘a treaty,’ ‘an agreement,’ literally a ‘speaking together,’ which may be quite true in this individual instance. Martin tells us there is a well in St Kilda, “*Conirdan*,”⁵ and Macaulay tells us that of the highest part of the island which may be styled, “the Tenereiffe of Britain, the name is *Conagra*.” He says further that the posterity of the true natives of St Kilda are distinguished by the surnames Mac Ille Mhoirre and Mac Ille Rhiabhich, son of the servant of Mary, doubtless improved *Macquins*, *Conmaicne*; the others the descendants of Colum here called ‘the brindled,’ or it might be ‘the devil’ (*riabhach*). Another saint, however, has a chapel dedicated to him in the island, Brianan, Brenann, Brendan. “Now on the night of Brenainn’s birth, bishop Eirc (arca?) of Alltraige, (cliff of the shore?) beheld a wood under one vast flame, the like whereof had never before been seen by him, and the

¹ “Caledonian Medical Journal,” vol. vii. p. 18.

² Martin’s “St Kilda,” p. 44.

³ Macaulay’s “St Kilda,” p. 47.

⁴ “Joyce,” 1st series, p. 126.

⁵ Martin’s “St Kilda,” p. 16.

manifold service of the angels in bright-white garments all round the land." Brenann's father was Finnlug, *find*, 'white,' *lug* = *lux*, 'light.' The bishop knelt before him, baptised him, and *Mobhi* (see pp. 4, 18), was given him for a name by his parents.¹ We may conclude then without further difficulty that he was as Colman Mac Lenin said, "Brenainn, flame of a victorious world." Brenann goes to *Connacht* where a great marvellous vessel was built for him, and he spent his life, in seeking "a land secret, hidden, secure, delightful, separated from men."² This 'fiery' saint therefore, might very naturally find a dedication in this lone western isle. His day in Kilda is the 27th of May, says Macaulay, though the 16th is set apart for it in the Calendar, under which date a long genealogy of him will be found in the Calendar of Oengus.

Macaulay gives a story of him in the island of Barra. A man, "employed his spade" on a little spot of ground near the saint's temple on his own holiday. The place where he was employing his spade was a hollow whence he could neither see the chapel nor could he be seen from it, so when reproved he answered, Brianin could not possibly see him. The infidel was struck blind.³ Brenann and Colum are as we may say *avatars* of the same idea, and so we find "on the days devoted to the memory of Columba and Brendan at St Kilda, all the milk of the Commonwealth is, with a most scrupulous exactness delivered up into the hands of the steward or his deputy, who distributes the whole without any partiality, every man, woman, and child, receiving indiscriminately an equal portion."⁴ The significance of milk has been considered elsewhere.⁵

Like all other writers on St Kilda we must deal with its name; *Hirta* (Buchanan), *Hyrtha* (Camden), *Hyrt* (Charter, Robert II). We have found *Colum Cille* naturally, its principal patron, and *Colum Cille* is notoriously of *Hy*, *Hi*, so it does not seem an unsupported suggestion to find this same word for an island in the first part of 'Hiorta,' as the Rev. Hugh MacCallum spells it, though he states *ex cathedra* that it means *Iar-Tir*, west land. We accept his spelling but not his translation, preferring *Hi Iartach*, the 'western Hi,' or 'the western island' if you like.

It is generally known however, as St Kilda, who seems to us

¹ "Lives of Saints from the Book of Lismore," p. 248.

² *Ibid.*, pp. 252, 257.

³ Macaulay's "St Kilda," p. 68.

⁴ *Ibid.*, p. 71.

⁵ "Kryptadia," vol. x. p. 51.

to be a female saint with a name connected with that Cille which characterises Colum. She gives her name to a large well near the town described by Macaulay, p. 89, as, "gushing out like a torrent from the face of a rock," and it is also called "the well of the clerk," that is of Colum *clerich*. We have had something to say about the significance of the cubit measure p. 202), and we note that Martin says, "the *Cubit*, or in their language (*Lave Keile*, *i.e.* an Hand of Wood, is the distance from the elbow to the fingers' ends (compare 'claw' in the two Pigfeeder tales), this they only use in measuring their boats";¹ St Kilda had an altar in St Brenann's chapel. Compare what is said of measuring rods (pp. 28, 30).

According to our understanding of Macaulay's tradition of the origin of St Kildans from *Macquin*, their descent was in the female line. Among all the plots of excellent grass in the island, both Martin and Macaulay make special mention of one which the latter calls a "delightful valley." Martin says of it, it has "a declination towards the sea with a rivulet running through the middle of it on each side of which is an ascent of half a mile." It is called "the female warrior's glen." "They tell you she was much addicted to hunting, and that in her days all the space betwixt this isle and that of Harries was one continued tract of dry land." . . . "'Tis said of this warrior that she let loose her greyhounds (*cu*, gen. *con*), after the deer in St Kilda, making their course towards the opposite isles." It is likely if more of these stories had been preserved for us of this lady, "famous in their traditions," we might have got more information. One further interesting fact however remains, the existence in Martin's day of her "dairy." This is described as a dry stone circular house with a central opening for the smoke, capable of containing nine persons sitting. Extending from this central portion were three "low vaults," "which contains five men each." These were separated by pillars. At the entry to one of these chapels (?) on one side was a single stone, "standing upon one end," there are two stones on the other side. On the one she put her helmet, on the other she put her sword.² Whether the conjecture is right or not, the single upright stone might have been a *lingum*, the other pair the *yoni*, the yoked oxen of p. 32. Martin says of this house that it was still inhabited in summer, "though it be

¹ Martin's "St Kilda," p. 49.

² Martin's "St Kilda," p. 15. Macaulay's "St Kilda," p. 26.

some hundred years old." The phrase does not mean a century old, it would be clearer had he said some hundreds of years old.

There is another house of the same description in another of the group of islands. Two and a half leagues north of St Kilda is Stack-Ly, half a league north of it Borera. We give Martin's distances and spelling. The latter, he says, "is very high, all rock inaccessible except in a calm." . . . "In the west end is *Stallir-House* which is much larger than that of the Female Warrior in St Kilda, but of the same model in all respects; it is all green without like a little hill." It was apparently a *sidh*, a *brugh*.¹ Macaulay describes it to the same purpose as Martin, as an earth house in fact, but speaks as if there were two buildings, a temple, and a Staller's house. He translates the name Staller as 'the man of the rocks,' and makes him an insurgent against supreme authority in St Kilda; Martin says he was a hermit.² Neither story considered apart from the buildings themselves appears of the least value. One thing is certain, we are face to face with a Norse, not a Gaelic word. *Stally* also *stalli*, 'a block used as a pedestal,' 'a shelf on which things are placed,' 'a crib,' 'the step of a mast,' *stalli* being "an (heathen) altar." *Stelling*, 'a mast step.' These Icelandic words prove that the Norsemen who used them were talking of one of whom they wished to record his dealings with something equivalent to the hollow into which a mast was intended to be placed, a pediment partaking of the nature of a heathen altar. The *stallir* we conclude was one of those who revered what we now know of as "the female warrior." In Gaelic *steallair* is 'a spout,' 'squirt,' 'water-cock,' while *stiall* is a 'streak,' a 'stripe'; *stiallach*, 'brindled,' (Dinneen), so we see that a portion of the inhabitants of St Kilda, the Mic Ille Rhiabhich mentioned above, are the descendants of the Stallir. We may conclude that the other family, the Mic Ille Mhoirre, are the descendants of the female warrior, otherwise St Kilda. She however, was not known to the islanders at all in Macaulay's day; they were, as he says, "absolute strangers to this their imaginary patron or hero."³ Martin makes a male of this personage, Kilder. Macaulay on the other hand says that there was a Saxon Kilda

¹ Martin's "St Kilda," p. 24.

² Macaulay's "St Kilda," p. 49. Martin's "St Kilda," p. 24.

³ Macaulay's "St Kilda," p. 91.

who founded Whitley (Whitby), but "that either the name of this holy woman, or the fame of her miracles had travelled to St Kilda, is absolutely improbable, especially as we find no vestiges of the first, nor any notion of the last in any other part of this kingdom."¹ The saint at Whitby is *called* Hilda, but we are by no means as certain as Macaulay of the "absolute improbability" of a connection between the two. Bede is our authority for the story that Hilda, the abbess at a place called Heruteu (there is a decided flavour here of Hyrt), said to be Hartlepool, founded a monastery at Streaneshalch (Whitby), over which the first and second bishops called respectively Diuma and Ceollach were Scots. That was in the year 655. In 652, Finan, a Scot, became bishop of Lindisfarne. Finan was an observer of the wrong Easter and the wrong tonsure, and was assailed for this by another Scot called Ronan. Finan (?) 'furry,' Ronan (?) 'seal's head.' Finan died and was succeeded by Colman (p. 37), also a Scot. To settle the Easter question, a Synod under King Oswy, the conqueror of the Picts, king of Mercia, was convened at Streaneshalch, said to mean the 'Bay of the lighthouse or watchtower,' Hilda "the abbess and her followers were for the Scots." This was in 664. Colman stood valorously to his guns, he had the date of Easter as an inheritance of the elders of his church, as being the Jewish Passover observed by John the Evangelist (?); his tonsure had equally respectable authority. His statements were controverted, and Oswy gave his decision against the Scots. It is in this dispute, according to Bede, that the Romish party disclaim all knowledge of Columba, and Abbot Wilfrid goes so far as to compare him, if he existed, to those working wonders in the name of the Lord, of whom He shall say He never knew them. We thus see a strong *magian* church, if we may style it after its form of tonsure, settled in a place with a Norse name Streaneshalch, and an abbess at its head whose name is Hilda, Icelandic höldr, 'a yeoman,' 'the owner of allodial land,' German *held*, 'a hero'; make a female of it and you have the lady of St Kilda, the 'Female Warrior.' Streaneshalch itself, and the description is correct for Whitby, seems to mean the 'stream points of the warriors,' *hjalta*, Swed. a 'hero,' a convenient viking landing-place, the town being nearly equally divided by the river Esk. If the *k* of the name Kilda was to be considered as the *c* of the word *mac* which is *q* in Oghmic, and

¹ Macaulay's "St Kilda," pp. 91, 92.

the initial *q* in Manx names at the present day, then Kilda would be 'son of Hilda,' just as Quayle represents the Scottish *Macphail*, Paulson. We are dealing with these stories as folklore and nothing occurs to us which would render it impossible, that the Saxon name Hilda was not applied as a suitable Saxon modification of a name derived from a Gaelic word, say *cille* for example. If Heruteu has anything to do with Hyrt, we must remember that the venerable Bede, our authority, was not born at the date of Colman and Wilfrid's dispute, though probably within ten years thereafter; treating the dispute as a historical fact, and Bede as the same.

We must follow Bede's account of Colman a little further, "Perceiving that his doctrine was rejected, and his sect despised, (Colman) took with him such as would not comply with the Catholic Easter and the tonsure, and went back to Scotland to consult with his people what was to be done in this case." . . . "Colman carried home with him part of the bones of the most reverend Father Aidan, and left part of them in the church where he had presided, ordering them to be interred in the sacristy."¹ Aidan was bishop for seventeen years, had been succeeded by Finan for ten, and then Colman himself was three years in the incumbency. He was immediately succeeded as Bishop of Northumbria by a circular tonsured Scot, ordained among the southern Scots, and the next abbot of Lindisfarne was a Saxon who had been Abbot of Melrose but was one of twelve boys, of the English nation who had been instructed by Aidan. If this is all reliable, then it is clear that within the bounds of modern Scotland there was a church at this date, 664, agreeing with the Romish Catholic, and another church, let us say, disagreeing with it. The heterodox church was Pictish and northern Pictish at that. Oswy's Northumbria apparently extended to the Forth, but he seems to have carried war into the dominion of the Picts still further. He died in 671, and was succeeded by Egfrid.² Bede tells us that Egfrid sent an expedition into Ireland, and in the following year, as Chalmers says, "plunged into the defiles of Pictavia," and according to the Annals of Ulster, burned *Tula-Aman* and *Dun-Olaig*. *Tula-Aman* can hardly be anything else than Inchtuthill, Delvin on the Tay, the Stormont. It was so identified by Boece.³

¹ Bede's "Ecclesiastical History," book iii. chap. xxvi.

² "Ecclesiastical History," book iv. chap. xxvi.

³ "Perth Incident of 1396," p. 69.

The other Dunollaig, is in meaning clearly the same as the modern Dunolly, and was known to the Annals of Ulster as in the west of Lorn.¹ It was natural to suppose that the locality was represented by the modern Dunolly near Oban. If Egfrid could make a successful incursion on Ireland, he could perfectly easily make a flank attack on those he was harrying north of Tay, and if this properly explains his tactical action, the Argyleshire men at that date were Picts also. So far as we know there are no evidences of important ancient fortification at Dunolly ; but we have already on several occasions pointed out the connection between Perthshire and Argyleshire, which is as it were embodied in the name Crinan, the father of Macbeth's Duncan, said to have been Abbot of Dull, and of whom we find the name localised in the Moss of 'Crinan.' We now unhesitatingly suggest that the Dun-Ollaig destroyed by Egfrid's flank movement was what is now called Dunad, the lately explored fortification on the *ailech* (Meyer), the fortified rock in the centre of the Moss of Crinan. This translation describes equally well the Dunolly of the Macdougalls, and though we presume there can be no reliable evidence of when or how the modern Dunolly got its name, believing as we do that Macdougall means 'son of the wall' (gual, the Roman wall), we suggest that it has been carried over from the more ancient fortification of Dunad.

We have carried out this line of argumentative deduction in order to show that in 685, according to what is accepted as history, the church favoured by the nominal abbess of Whitby was being scurvily used as far north as Lorn, and to within fifty miles as the crow flies of the more convenient of the *His*, that is Iona.

It is very difficult to bring oneself to believe that men should banish themselves to so solitary and ungetatable a place as Hiorta, but if such there were, Bede's account of Colman and his followers goes far to prove that they were to be found within his church. The place, says Bede, "which he governed shows how frugal he and his predecessors were, for there were very few houses besides the church found at their departure ; indeed, no more than were barely sufficient for their daily residence ; they had also no money, but cattle ; for if they received any money from rich persons, they immediately gave it to the poor ; there being no need to gather money, or provide for the enter-

¹ Chalmers' "Caledonia," i. p. 255, note.

tainment of the great men of the world ; for such never resorted to the church, except to pray and hear the Word of God. The king himself, when opportunity offered, came only with five or six servants, and having performed his devotions in the church, departed. But if they happened to take a repast there, they were satisfied with only the plain and daily food of the brethren, and required no more ; for the whole care of those teachers was to serve God, not the world—to feed the soul, and not the belly.” We must remember that these northern religionists were living in what seems properly to be called Holy ‘Island,’ and the site was therefore, there can surely be no doubt, deliberately selected as such. Lindisfarne, Iona, Inchcolm, St Kilda, were all doubtless in their own districts, if we can speak of a district in connection with St Kilda, the newer names for what was ‘the Holy Island,’ and if separation from the rest of humanity, danger, difficulty and privation, were to make one island of greater sanctity than any other, none of them could equal the lone column, the Hi-iartach (?) of the Deucaledonian Sea.

Let us return to Whitby. Camden tells us, “here are found certain stones fashioned like serpents folded and wrapped round as in a wreath” . . . “A man would think verily they had been sometime serpents which a coat or crust of stone had now covered all over. But people too credulous ascribe this to the prayers of St Hilda, as if she had thus transformed and changed them ; who in our primitive church withstood to her power the shoring and shaving of priests, and the celebrating of Easter according to the order of Rome.”¹ The presence of these ammonites was probably known in the neighbourhood of Whitby before the origin of the Hilda myth. To apply the epithet ‘myth’ to the information given us by Bede is no doubt to strike at the father of British history. Camden is not the only one who likened the ammonite to a serpent, the similarity is a matter of common notoriety. Given this similarity you have in them representatives of the tempter of Eve and the prayers of the virgin Hilda which rendered them innocuous would necessarily redound to her honour, and her conquest of the principle of evil, claim commemoration for her as a female warrior. Hilda’s origin from the unidentifiable Heruteu, the “Island of the Hart,” and her nominal presidency in Streaneshalch, while Elflæda, a daughter of king

¹ Camden’s “*Britannia*,” p. 718.

Oswy's was with her all the time, makes it at any rate possible that Elflæda was the real abbess and Hilda the traditional saint, just as we believe Columba to be a traditional saint, and we call attention to the fact that Hilda's earliest connection was with an island, wherever that island might be.

• Bede no doubt gives us a long account of the genealogy and adventures of Hilda, giving the day of her death, 17th November 680, having lived half her life, thirty-three years, in the secular habit, and thirty-three as a religious. He says she was at a monastery near Paris, then near Wearmouth, then at Heruteu, and then at Streaneshalch. Heruteu, he says, was founded shortly before, by a female of the name of Heiu, the first nun in Northumbria, and seeing the Northumbrians owed their Christianity to the Scots, Heiu is probably Gaelic and suggests a near relationship with what was Ioua, that is Hi, latterly Iona, which there can be little doubt is "Jonah" and not an accidental variation of I, Hi. Bede tells us that all that knew Hilda called her Mother, an appellation one would suppose unnecessary to mention as common to any one in her position, but it is mentioned to introduce a story about her own mother Bregusuit, the wife of Hereric who had been banished under a Cerdic, king of the Britons. She dreamt "she was seeking for Hereric most carefully, and could find no sign of him anywhere; but, after having used all her industry, to seek him, she found a most precious jewel under her garment, which, whilst she was looking on it very attentively, cast such a light as spread itself throughout all Britain; which dream was brought to pass in her daughter that we speak of, whose life was a bright example, not only to herself, but to all who desired to live well." Minute elucidation of this folk tale may be dispensed with. *Brec*, 'a lie,' 'deceit'; *suide, sude*, 'a seat'; Bregusuit, 'the seat of deceit.' The traditional Hilda then seems to be also Heiu on the one part, and Elflæda on the other.¹

We have called Heruteu 'unidentifiable.' It is said to be Hartlepool which is a peninsula. *Heorot* in Anglo-Saxon is 'a stag,' 'a deer'; *heore*, 'delightful,' 'chaste'; and *teoh* 'convictus,' 'a living together,' 'social intercourse,' 'a banquet.' Passing over 'Hyrt' for the present, if we carry our inquiries across to Ireland we will find there at least four islands called Daimh-inis. *Damh*, though in Irish 'an ox,' is according to Dinneen very much the equivalent of the

¹ "Ecclesiastical History," book iv. chap. xxiii.

Latin *dama*, as with the qualification *allaid*, 'wild,' it means 'ox, elk, roebuck.' One of these Devenishs is near Enniskillen, a name in Irish always translated as *Inis-Cethlenn*, Cethlenn's island. She is said to have been the wife of Balor of the Evil Eye, the leader of the Fomorians, and herself to have fought at the second battle of Magh Tuireadh, and to have there slain the king of the Tuatha De Danann, the Dagda, the 'good god.' She was thus a 'female warrior' and connected with deer.¹ This Devenish is described as 'multitudinous' and was therefore the site of social gathering, the damium, heoroteoh. Damhs is quite a common pronunciation and spelling for dance in Scottish Gaelic. The traditional patron of Devenish was Molaise, 'flame,' who died suddenly by plucking out the poisonous hair of Sillan. As the hair was in his eyebrow we may conclude that Sillan was the Christian successor of the heathen Balor of the Evil Eye.²

What seems to our purpose here, is the account of the priestesses of Bacchus in the island in the Loire. "No man dared enter the island; when they would visit their husbands they took boat to the mainland and returned immediately back again after the visit."³ History tell us of these priestesses of the West, that they were redoubtable magicians who loved to live on savage islands exposed to a stormy sea. One peculiarity of the female colony at the mouth of the Loire was that they had a temple which it was the custom to unroof once a year but replace the roof before sunset. Each brought her share of materials for the work, but if in any case one allowed her burden to fall to the ground, she was instantly torn to pieces by her companions who carried her mangled remains round the temple with jubilant exultation, until the flame of their fury burned itself out.⁴ This island in the Loire and the other female colony at Sena off the coast of Brittany were not the same, but the account of an Irish saint called Senan whose life is given in the Book of Lismore confuses them. The Corco-Baiscinn came with a great sea fleet from the north unto Patrick, and after being baptised themselves desired him to go and baptise their women. Patrick objected, though they told him they had a great fleet to carry him over the sea. Patrick was obdurate however, "but left upon them excellence of shipping." He

¹ Joyce's "Irish Place Names," 1st series, pp. 472, 162.

² See "Caledonian Medical Journal," vol. vi. p. 279.

³ "Kultur der Alten Kelten," Grupp, p. 143.

⁴ "Hibbert Lectures," 1886, p. 196.

then explained that they did not require him because a child would be born to them and to him their country had been given by God. "The island there in the west, in front of the sea, that is Inis Cathaigh, is there any dwelling in it?" saith Patrick. "There is none," say they, "for there is a terrible monster therein named Cathag, who doth not allow it to be inhabited." Patrick explained that it was for the sake of Senan that "the soil of yon island is preserved in virginity." A site for a Church was subsequently selected "in the graveyard of the angel," in Inis-Cathaig. Senan's first miracle was to provide his parents with a habitation, his custom being when they moved from one place to another "to go a day or two days before them, in which time he made a house, sheds, farmyard and every needment besides, which they required to be ready for them"; thus Senan in his own person was a more rapid builder than the priestesses who took their house to pieces and rebuilt it in a day. When he came to settle in Inis-Cathaig he was told that his resurrection and that of a great host of others should be there, that in the west of the world there was no more sacred island, and that the monster had been sent to keep it so that neither sinners nor sons of cursing should dwell therein, but that the monster should be put forth before him, so that it would not annoy his community by dwelling along with them. There is a complete description of the monster and we are told that its body was longer than the "Isle of the Great Trench," it carried a mane, had a whale's tail, and was so hot that the sea boiled when the beast entered it, and when it drew nigh the cleric, it opened its mouth so that its entrails were visible. With the sign of the Cross Senan rendered it innocuous thereafter. We have in this hideous animal Colum's cetus, and the female warrior of Kilda; *cath*, 'battle,' *cathag*, 'a female warrior.' When the time of Senan's death came, he prepared for it by visiting his father's sister, and Ner's (Nereus son of Pontus and Gaea who became by Doris the father of the fifty Nereides) daughters, pious virgins who were under his spiritual direction. Having bid them farewell, at a thorn tree to the *west* of these virgins' settlement, he was called to Heaven, St Martin being brought from Tours on a cloud to administer to him the last sacraments, and being carried back in the like manner, provided him with a confessor from the near neighbourhood of Sena.¹

¹ "Lives of Saints from the Book of Lismore," p. 201 *et seq.*

DIANA

THERE can be little doubt that the supporters of the Romish Easter were carrying on a crusade against a heresy, and we believe it to have partaken of the nature of a gnostic one. Gnosis was an esoteric science explaining matters in a manner unknown to the vulgar.¹ According to the gnostics the *βυθος*, Bythos, was the invisible incomprehensible being from whom emanate all things. The Greek word means 'the water deeps' specially, 'the depth of the sea,' the 'Binah' sea, understanding 'the supernal mother' of the Kabalah.² In Welsh we find the word *byd*, 'the universe,' 'life'; in Gaelic *bud*, *budh*, *bidh*, 'the world,' (Lhuyd) who also gives us *beith* as *ar'mbeith*, 'being,' 'essence'; *bithbeo*, 'ever living,' *biach*, 'the penis.' We have also in Irish Gaelic *domun*, 'the world,' 'the universe,' and among the earliest invaders of Ireland were the Fir Domain, the inherent quality of which word denotes depth. We thus see very clearly the allegorical adequacy of making their holy places islands in the sea. The supreme source of all power used an inferior power for creative purposes. *Δημιουργός* is in Greek 'a skilled workman,' 'a handicraftsman,' and the term was applied to soothsayers, surgeons, heralds, carpenters, etc. In Irish history we find that the men of the Tuatha De Danann were creators of this sort, smith, tinker, potter, physician, wright, poet, etc., and in the battle of the Magh Tuireadh of the Fomorians, these from "under the sea," the one who is given us as extracting information on these sciences is called Lug, son of Cian, son of Diancecht, their principal physician, his name itself meaning 'light,' and his grandfather was the 'god of the ploughshare?' (*cecht*, 'a ploughshare,' Meyer); Cormac translates it "god of the powers."

The Demiurge was the agent employed by the Bythos for the purpose of creation. He was the representative of the Supreme God, in this lower stage of existence. He was not

¹ "Faiths of the World," vol. i. p. 978.

² "Kabalah Unveiled," pp. 24, 147.

required to understand the ideas which inspired him, he was merely their unconscious organ. The Gnostics undoubtedly made use of symbols which, as such, received worship, and therefore the "sacred parts," the organ of creation, which to present ideas is almost unmentionable was the representative of a high plain of philosophic thought, and it was merely a step from this position to consider the act of creation a sacred matter common to humanity which perhaps ought to be avoided because of its inherent carnality, but if used being common to all, was not to be considered an individual gratification.

We have spoken of the goddess Dana who from her connection with the word *dan* in Gaelic meaning, 'a poem' becomes the goddess of science; as it were Minerva. She seems to owe her name to Diana, the moon goddess. "*Ana*, the mother of the Irish gods, it was well she nursed them." She is mentioned as having *da chich*, 'two paps,' and *ana* are also small vessels which were at the wells under strict laws.¹ The first word is apparently got by dividing Diana into *dia*, 'god,' and *Ana* a goddess, with the characteristics of the moon. Geoffrey in his "British History" makes Brutus, son of Sylvius, son of Ascanius, his eponymus ancestor; he settled in Britain in accordance with a prophecy of Diana.² Boece also mentions Diana. He has a king, Fynnane, the first to institute prelates and clerks among the Scots. These were the Druids, and he gave them a place of meeting where they assembled annually in the Isle (!) of Man. Fynnane, 'the white one,' was succeeded by his son Durstus (druis, 'lust'), who was as disreputable as Fynnane was respectable. His vicious courses raised against him the captains of the Isles, Lorne, and other Scottish, as distinguished from Pictish, provinces. In fear of his life he determined to destroy them, so he sent messengers to them, promising that "he would bind him, in the tempill of Diane, under what astrictionis thay plesit." Doron, *dorn*, 'a fist.' Nuada airgid-lamh? Nuada silver-hand (?) captain of Lorne, was deputed to take his oath, "thus was Durstus brocht in the tempill of Diane and sworne before the preist thairof with all aithis that couth be devisit, to ressave thir capitannis to maist tender freindschip." He takes his oath, invites them to a banquet, and slaughters them. Their murder however was avenged, Durstus being besieged in his

¹ Cormac's "Glossary." Translation, pp. 4 and 7.

² Geoffrey's "British History," book i. chap. ii.

capital, Berigone, and slain in the ninth year of his reign.¹ Boece's traditions led him to connect the pre-Christian worship of the Scots with the goddess Diana, locating the headquarters in the Isle of Man, the 'moon' island, his history showing us quite certainly that the college of clerks, originated by the 'white one,' were Druids, Durstus having taken his oath by the moon (Diana) before a magus. We merely quote this to show that for one reason or another Diana was made the patroness of the first settlers of Britain, and that she had her temple in a *desert island* in which it was said Brutus got his instructions.

The moon plays a very important part when we come to the history of the Scotie religion as shown in the Easter difficulty. It was the relationship of the sun and the moon which fixed this festival. We owe our name for it, according to Bede, to Eostra, a Germanic spring goddess. Legonidec gives us *eok*, *eog* as Breton words for a salmon also meaning 'ripe,' and *eoster* is a 'reaper,' a 'mower.'² Ceolfrid in his letter to Naitan makes this connection very clear. "We are commanded to observe the full moon of the Paschal month after the vernal equinox, to the end, that the sun may first make the day longer than the night, and then the moon may afford the world her full orb of light." And he immediately after adds the Christian explanation of their method of computing, because "he, therefore, who shall contend that the full Paschal moon can happen before the equinox, deviates from the doctrine of the holy scriptures in the celebration of the greatest mysteries, and agrees with those who confide that they may be saved without the grace of Christ forerunning them." Further, the Church's fixing of the date was "to show that we do not, with the ancients, honour the shaking off of the Egyptian yoke; but that, with devout faith and affection, we worship the redemption of the whole world." This he says was to show that our Lord by the triumph of His resurrection, "filled His Church, which is often signified *by the name of the moon*, with the light of inward grace, by sending down upon her His spirit."³ We see then, that the sun to carry out the Romish simile, must by no means take a secondary place in this festival, a thing which occurred according to the Pictish and Scottish and Jewish date of the observance. The sun never appears as anything but a

¹ Bellenden's "Boece," bk. ii. chap. xiv.

² For the significance of mowing we refer to the "Caledonian Medical Journal," vi. p. 176.

³ Bede's "Ecclesiastical History," bk. v. chap. xxi. p. 284.

circular object, the tonsure affected by the exalters of the sun's importance was circular. The moon is characterised by a crescented form and this seems the interpretation we must put upon the Celtic tonsure. "But as for the tonsure which Simon Magus is said to have used, what Christian will not immediately detest and cast it off together with his magic? Upon the top of the forehead, it does seem indeed to resemble a crown; but when you come to the neck, you will find the crown you thought you had seen so perfect cut short; so that you may be satisfied such a distinction properly belongs not to Christians but to Simoniacs." ¹

Humfrey Lloyd tells expressly that the pre-Adamnan tonsure was "taught in this Island of Brytane by Ioseph of Arimathea, who first preached the Gospell in the same." ² The writer of "Bede" says that wearers of it were condemned to eternal punishment, but he thinks better of that and explains that "Adamnan the abbot and renowned priest of Columba" was holy and worthy of God. Before discussing Adamnan, it is noteworthy that the expression here used, "priest of Columba" is just what might be said in reference to a god or goddess, priest of Diana, or priest of Priapus. It must be pretty clear to any one that, starting from the jaw and drawing a line above the eyebrows to the other jaw and from the top of the ear across the vertex to the other ear, within those lines you have, especially if the hair is left in a straight line above the upper one, a crescented tonsure, as it will appear looking full-face on a bearded man.

Bede is telling us in all this of the first developments of Christianity among the English of Northumbria. The story suggests that the Northumbrians were not satisfied with their older faith, and king Oswald, on ascending the throne, asked instructions from the elders of the Scots, and to him was sent bishop Aidan. ³ This reads as if Aidan was the first to be sent, but in chapter v. of "Bede" there is a detailed account of a nameless presbyter having preceded him, who had not been able to do any good to the nation, "because they were uncivilised men, and of a stubborn and barbarous disposition." This shows that these Picts and Scots were not a wild Irishry, and that they, as the saying goes, fancied themselves as a

¹ Bede's "Ecclesiastical History," bk. v. chap. xxi. p. 287.

² "Historie of Cambria," p. 16.

³ Bede's "Ecclesiastical History," bk. iii. chap. iii.

civilised people. Aidan told the rejected that he had probably been too severe for his unlearned hearers, and that he should have given them the milk of more easy doctrine. Aidan was forthwith chosen, apparently by the family of Iona, to show his faith by his works and go and serve out the milk himself. We have the authority of Sophocles for “*Ἄιδης δημιουργός ἄγριος*; ‘Pluto demiurge of the uncivilized.’ That this first apostle of the uncivilized English should have a name “Aidan” causes one to think how he came by it, nor does the historical accuracy of the various narratives appear more trustworthy when we are told that because of the orders read to him by an angel out of a book of glass, Columba had selected an “Aidan” to be king of Dalriada,¹ though he had been pre-possessed in favour of his elder brother Iogenan, “John-one” (?) Remember that the wrong Easter and the lunar tonsure were those of John (p. 42), and were the older in the Scotie church and prevailed in it till Adamnan, the putative authority for this story, and, who is said to have tried to alter the latter to the circular after accepting the Romish Easter. Aidan, “Fire-one,” contains the suggestion of “Aides” the Greek Pluto. The saint of this name was, not only fireproof himself, but dying leaning against a wooden post, as Cuchulainn did against a pillar-stone, he left such virtue in the post that it was not burned in the three separate destructions by fire of the church of which it formed a support. The church being rebuilt, the post was put inside and became an object of worship.² This story can only mean that it was a symbol of the demiurge. Aidan’s successor was Finan, ‘the Furry-one,’ also of Hi, and his successor Colman, ‘the Column-one,’ who had to retire to Hi on the adoption by the Northumbrians of the Romish Easter. These names may have been the designations of individuals, the baptismal names assumed in their characters as religious, but they also may be the creations of what we may call Gregorian history, history written with the purpose of carrying out Gregory’s instruction that the “temples be converted from the worship of devils to the worship of the true God.” In the case of Aidan’s post, it would appear that the image not being destroyed had been *Christened*, as we may say. Gregory said, “it is impossible to efface everything at once from their obdurate minds, because he who endeavours

¹ “Vita Columbae,” iii. 6.

² Bede’s “Ecclesiastical History,” bk. iii. chap. xvii.

to ascend to the highest place, rises by degrees or steps, and not by leaps."¹ The retention of the symbol was doubtless a cautious step in advance calculated to retain the worshippers while capable of a somewhat different explanation, and the opportunity was a remarkably good one, as these Englishmen were becoming heirs to a religion of an older civilisation, one in which Gaelic was the language used, a language entirely foreign to the converts.

We suggest that the Romish missionaries preached something like the following doctrine to the Gaelic Church. "Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor matted hair, nor dirt, nor a rough garment, nor sacrifices to Agni (fire) will cleave a man not free from delusions."² This is a Buddhistic precept from the Amagandha Sutta aimed at the more ancient unreformed Hinduism. There are nine separate customs mentioned, eight of which represent bodily privations, the ninth only, not being clearly so. The doubt however, arises from the periphrastic form of the phrase. It was, we believe, not a question of the burning of a handful of grain or a small quantity of melted butter, but the 'pollution' the inevitable consequence of persistent abstention. Notice that the first thing mentioned was the avoidance of fish. To explain this we may quote R. L. Stevenson in his Tahitian story, "The Venging of Tamatea." At a feast given there, there were

"bananas roasted and raw
Piled with a bountiful hand, as for horses, hay and straw
Are stacked in a stable ; and fish, the food of desire."

The description of this feast was so different from universal Tahitian custom that Stevenson says, "How did king, commons, women and all come to eat together at this feast? But it troubled none of my numerous authorities; so there must certainly be some natural explanation. There is a special word in the Tahitian language to signify *hungering after fish*." We have slightly changed the progression of the sentences in Stevenson's note. The one we have put last suggests the explanation of males and females, being said to have been both parties to the feast.

From what we see in Bede, it would appear that it was in Aidan's Church, that the Gaelic names for Wednesday and

¹ "Ecclesiastical History," bk. i. chap. xxx.

² "Buddhism," Rhys Davids, p. 131.

Friday arose, meaning respectively as they do, "day of the first fast" (*diciadaoin*) and the "fast-day" (*dihaoine*). "At that time, many religious men and women stirred up by his (Aidan's) example, adopted the custom of fasting on Wednesday and Friday till the ninth hour, throughout the year, except during the fifty days after Easter."¹ Wednesday = Mercury's = Hermes = Priapus' day; Friday (Friga, compare $\varphi\rho\rho\xi$, ruffling of a smooth surface, bristling like hair, $\varphi\rho\rho\xi\eta$, shuddering), = Venus' day, clearly demonstrating the original significance of the fast. The fifty days after Easter was doubtless the period of the festivities commencing with what we have compared to the *Damium*. In heathen Rome, this festival in which the sacrifices were especially made in the open air was in honour of the Bona Dea. She seems to have passed into Gaelic story as the Dagda, the 'Good God' to all appearance. *He* was the possessor of the 'never dry cauldron,' he was the brother of Dana, the Moon goddess, as we think, the father of Bridget, the so-called Irish Mary, and was distinguished in Irish story, as having as many cloaks, coverings, as there are heavens according to the Kabala, and flourishing a life-giving staff; he was not himself the staff. For the reason that his characteristic connections are female and not male, we consider him in his inception, as the Bona Dea treated according to Gregory. The ceremonies attending the worship of the Bona Dea were exclusively restricted to women. They took place on the 1st May, and preparation for them especially demanded avoidance of intercourse with men. Selah-na-jig seems the very candid survival of her worship within the Celtic bounds. Other things being equal, among the Romans, with men, Faunus (Fionn?), took the place of the Bona Dea among women. In her origin further removed from the British Isles, was a goddess of the same sort, Myllita, a moon goddess, represented by the usual two-sided emblem, and whatever may have been the manner and method of the transmission of the name, we cannot separate from this worship of the female *sakti*, the Gaelic Beltain, May Eve. *Belit-uine* (?), the end of the half yearly period ruled by the moon, the sun at that time being least in evidence. We have no doubt that the Celtic Beltain was represented by the vernal equinox and has come down to us as that day on which gowks (cuckoo seekers) go on their special errand, and we would therefore relegate the Samh-uine, the end of the summer time

¹ "Ecclesiastical History," bk. iii. chap. v.

to the first of October as nearer the autumnal equinox. Connecting May 1st with the Scriptural Baal, *e.g.*, Manx 'Baal-tinn,' may possibly have been either a deliberate attempt to put a male in the place of a female object of reverence, or the unconscious adoption of a name which had become familiar, in the place of one of which the significance had become obscure. Maia, who, by the way was daughter of Faunus, was female herself, and the two fires between which on May day the herds drove their cattle with a view to their satisfactory growth, doubtless represented the *aschera*, the double pillars on which the female warrior of St Kilda laid her sword, the cauldron of the Dagda, the vessel of Isis, the cornucopia, the mouth of Columba's *cetus*.

This recalls the fact that in Gaelic *bel*, *beal*, *beul*, is the 'mouth.' The name of the Gaulish war-god is Belatu (Belatu-cadros). On the line of the English Roman wall there are at least thirteen dedications to him. Connecting his name with the Gaelic *at-bail*, also *epil*, meaning 'perit,' 'passed away,' 'destroyed,' the destruction caused by war is suggested as an instance of voracity. If Beltane then is from the same root, its connection with growth is a secondary one only. "Thou fool that which thou sowest is not quickened except it die." "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."¹

The cast of thought here expressed is from the mouth of one not geographically distant from where the Syria Dea was revered. We have however in Gaelic a name nowadays applied to the end of winter and commencement of spring, which seems to correspond sufficiently closely with a description of winter as the time of destruction as opposed to that of growth; "Faoilteach" "Faoillidh."²

It was the stormy month, the depth of winter, the "dregs" of the year, just as the Latins called winter "snow time," *hiems*, and we 'wind time,' winter. These take account of causes of scarcity and discomfort, others of the discomfort itself. The Bawenda, a Bantu tribe, to give an example of the universal similarity of human nature, call winter by the word equivalent to "hunger."³ Beltane is now May-day, but that is a coincidence of time and no proof in itself of connection between the one term and the other.

¹ 1 Cor. xv. 36; St John xii. 24.

² "Caledonian Medical Journal," April 1908.

³ "Journal Anthropological Institute," vol. xxxv. p. 382.

Colman after retiring from Northumbria with a part of the relics of Aidan, appears to have gone from Hi in 668, to what is called "the Island of the White Cow" (*vaccae albae, inis-bo-find*), and in 676 we are told "Colman bishop of the Island of the White Cow died."¹ *Inis-bo-find* is identified as that in Lough Ree, 'moon Lough,' on the Shannon, and in this island there is a loch of the White Cow. The cow itself may still upon occasion be seen emerging from its waters;² one should certainly look for it on a still moonlight night. The island dedicated to the White Cow, the crescent moon, Columba's milk-bearing white horse, the goddess Ana, Anu, who nursed the Irish divinities, was quite a suitable place for so consistent a defender of the lunar tonsure.

¹ "Chronicon Hyense"; Adamnan's "Columba," Reeves, p. 335.

² "Annals Four Masters," A.D. 667, note.

ADAMNAN

WE may pass now to the consideration of Adamnan, the personage spoken of in the Ecclesiastical History as having been influenced to abandon the Simonian Easter and tonsure. Reeves finds four of the name in history.¹ "The Annals of Ulster" mention two, in 835 Adamnan mac *Alddailedh*, and a century earlier, in 730, Adamnan of *Rath-maige-aenaigh*. The connection of *Dailedh* with *dail* is clear; *dailedh*, 'a meeting.' Making a guess at the *ald* of the patronymic, we suggest it as—*il*, i.e. *gille*, 'servant,' 'attendant'; 'Adamnan son of the meeting's attendant.' The younger man's name is plain enough, 'Adamnan of the enclosure of the plain of the unification,' 'fair.' The other two Adamnans both senior in date to the above, are mentioned by Bede. The elder is Adamnan of Coludi. Coludi was a monastery of virgins Bede expressly tells us, and he says it was burned down through carelessness. One is a little astonished to find, if this were all we were told about it, that there were monks there also. Adamnan's business however was to prophesy its destruction. When a young man Adamnan had committed a wicked action of which he had conceived an extraordinary horror. He went to a priest for instruction how to escape the wrath of God. Seeing that the penance would be heavy, he said, being young and strong he was able, if ordered, to stand the whole night and to pass the whole week in abstinence. His soul-friend apparently accepted the offer of the nightly penance, but modified the other. "It is sufficient to fast two or three days," and this he made him promise to do till his return. He went to Ireland but never returned. Adamnan, holding to his promise, addicted himself to watching and continence, taking food on Thursdays and Sundays only. He fed (?) on the two days following Aidan's fast days, and the first was the day on which Colum Cille went to heaven when he wished. One night he had a vision of one he did not know; the visitant commended him for his wholesome watching, a thing he said done by few, because, he "had looked into every one's chambers and beds and found none

¹ Adamnan's "Columba," p. 244.

except yourself busy about the care of his soul." Those awake were so "in order to commit sin, the very virgins dedicated to God weaving garments to adorn themselves, to the danger of their condition or to gain the friendship of strange men." The report of this vision and of the imminence of punishment caused the inhabitants of Coludi to be for a few days in some little fear, and leaving off their sins begin to punish themselves, but after the death of Ebba, the *abbess*, to whom Adamnan had foretold the destruction, they became even more wicked, and when they thought themselves in peace and security, soon felt the effects of the aforesaid judgment, the destruction of the place by fire.¹ This appears in Bede as an oral communication by Edgils, "a reverend fellow priest," who had been at Coludi till its destruction. We need hardly say that we are convinced this story is not history. We here see an Adamnan in the character of a prophet, and we find in later Irish literature that there was a "*Fis Adhamhnain*," 'the vision of Adamnan.' Its subject is however what the other Adamnan saw of Heaven and Hell in a temporary absence from the body, fathered upon its reputed author, just as we believe is the case with the life of St Columba. Adamnan of Coludi had his day on the 31st of January, according to Colgan. This is also the festival of Brig, a daughter of Cairpre ua-Ciardai. *Cir*, *cior*, 'a comb,' a euphemism for the *κτεῖς*, Cairpre ua-Ciardai, 'charioteer descendant of the combers.' Coludi: *colis*, *caulis*, 'a colewort,' '*membrum virile*: *ludi*, 'games instituted in honour of a divinity,' the divinity apparently the kail-custock still in request at Hallowe'en. Cabbage occurs in the name of another religious body. At the end of the twelfth century an order of Carthusian parentage, an eremitical confraternity, each member of it living in a separate cell, was instituted in Burgundy within twenty miles of Chatillon sur Seine in the present Côte D'Or, and in 1230, Alexander II. planted in Moray, a house of this order of Vallis Caulium, Val-de-Choux, Kail-Valley. This was in what seems to have been known as the vale of St Andrew and also Pluscardin. *Plwyf*, *pluyv*, (Llhuyd) 'a community,' 'a parish'; *cerdin*, *cerddin*, 'the rowan tree,' in Gaelic *caorthain*, where it also means 'a pillar-stone.' The tree seems to be so-called from *caor*, 'a berry,' the strikingly red berry of the quicken tree. The custock, the rowan, and the peulvan, are all of a like significance. Pluscardin then seems to mean

¹ "Ecclesiastical History," bk. iv. chap. xxv.

'the community' perhaps 'the parish,' of the rowan tree, and to have been considered an eligible locality for the institution of a house of the order of Vallis Caulium.

The other Adamnan of Bede was the notorious abbot of Iona said to have been born in 623 and died in 704, on the feast of John Baptist. "Adomnan (Adamnan) *i.e.* homunculus. Adam *i.e.* homo vel terrigena that is from the earthiness, vel truncus *i.* tamhan."¹ For some reason or other then Cormac, whatever 'Cormac' may mean, makes Adam 'a trunk of a tree,' 'a stump,' 'the shaft of a column.' This seems to explain the legend in which his birth is made the subject of one of *St Colum's* prophecies. "Columcille foretelling of Adamnan. He shall receive his name from my name,"² the name being 'columna' not 'columba.' Adamnan's father was *Ronan*, the 'seal-one,' the round headed sea-animal, and he is described as "ua-Tinne," 'the descendant of fire.'

When Colum is made to say Adamnan was to be called after him, he adds, "he shall make a law for women from the Ictian Sea hither." This includes the whole British Isles and shows that in the mind of the writer it was not directed against a local Irish custom, as the fable in the *Lebar Breac* makes it. This tells how Adamnan was travelling through the Plain of Bregia with his mother on his back, when they saw two armies engaged in conflict. His mother, *Ronait*, observed a woman with an iron reaping hook in her hand dragging another woman out of the opposite battalion with the hook fixed in one of her breasts, "for men and women went equally to combat at that time." *Ronait* sat down and said, "thou shalt not take me from this spot until thou exemptest women for ever from being in this condition and from excursions and hostings." Adamnan gave his promise. There happened afterwards a *mordail*, "convention" of Adamnan (*compare* A. mac Alddailedh. p. 58), and the principal clergy, "and he exempted the women at it."³

The 'Plain of Bregia' is said geographically of East Meath. *Breec* 'speckled,' 'spotted,' 'the spotted field,' 'the sky?' Adamnan with his mother on his back suggests the young moon with the old moon in its arms, as is said of the crescent moon with the earth light reflected from the part unilluminated by

¹ Cormac's "Glossary," *s.v.*

² Adamnan's "Columba," Reeves, p. 244.

³ *Ibid.*, p. 245.

the sun, and there is a Gaelic word "*brecht*" .i. *mind*," 'a diadem,' 'holy relic,'" which suggests a relationship between the Magh 'Breghoibh' of the Four Masters A.M. 4606, and the night sky through which the crescent moon travels. *Ronait* his mother seems to represent the darker portion of the moon considered as resembling the dark head of a seal, *ron*. The reaping hook (crescent moon) fixed in the woman's breast is an amplification of the simile, and the religious who wore the lunar tonsure must also be taken as influencing the story. The combat into which men and women went equally must therefore not be taken literally as one of sword and spear. Reeves says that the enactment is mentioned with "enigmatical brevity,"¹ "*dedit legem innocentium populis.*" Taken by itself and as an arrangement extending over the country from the south-east of England, we seem to be face to face with the *jus primæ noctis*, Boece's 'Mercheta.' In support of this we learn that it was called the *Cain Adhamhnain*, Adamnan's tribute. The date fixed for the imposition is 697, the year immediately following that in which Bede tells us a certain inhabitant of the district of Cuningham, having died, came to life again, and related his experience of the abodes of the damned and the blessed, the subjects dealt with in the *Fis Adhamhnain*. His name we learn was *Drithelm*, *dry*, magus, 'a magician'; *helm*, 'a helmet,' 'coronna,' why not the lunar tonsure?² *Drithelm* shows another point of resemblance with Adamnan. He had a private cell constructed for himself on the bank of the river, into which river he was accustomed to go to do penance, and summer or winter, when he came out, he never changed his clothes, but allowed them to dry upon him. He not only accustomed himself to endure this immersion, but he combined with it extreme austerity, and when onlookers remarked upon either of these with wonder, he being a simple man, would answer, "I have seen greater cold," "I have seen more austerity." A like story appears in the Irish Life of Adamnan where he is said to have fasted against Irgalach immersed in the river Boyne. *Iorghalach*, 'quarrelsome,' *Drithelm*'s critics personified.³

Under date 929 mention is made of "Caencombrac mac Maeluidhir," abbot and bishop of Daire-Calgaigh (Derry),

¹ "Adamnan's Columba," Reeves, p. clv.

² "Ecclesiastical History," bk. v. chap. xii.

³ "Adamnan's Columba," Reeves, p. 246.

“procurator of the tribute of Adamnan, died,” “maor cana adhamhnain,”¹ “Cen comrac, n-oenfir do fuacra,” also “*comhrac aoin-fhir*,” ‘single combat.’ This leads us to the conclusion that the name of this abbot and bishop means the ‘individual without intercourse,’ which exactly would describe he to whom by the law of Malcolm Canmore, a name itself meaning ‘servant of Colum big head,’ would be entitled to lift the piece of money payable in redemption from the outrage. Maeluidhir, Caen-comhrac’s father, was evidently a follower of Odhran planted by Columba in Hi, in order that the roots of himself and his family should go under the ground there.

The Ecclesiastical History tells us that in 684 Beort “miserablywasted” Ireland as Egfrid of Northumbria’s representative. In the Life of Columba ‘Adamnan’ tells us that he visited Aldfrid during a plague “immediately after the war of Ecfrid.”² We fail to find mention of plague in Britain at that date, but we do find it in 664 and 665.³ In the Irish Life of Adamnan Beort’s raid seems to be made the basis of a story in which Adamnan becomes the ambassador of the Irish to Saxon land to demand the prisoners carried off. He is described as landing on Tracht Romra, the ‘Roman shore’ against the wishes of the Saxons, telling his clerics, nevertheless, to push their curachs on shore. They do so, Adamnan draws a circle round them with his crozier and the place was transformed into an island with “a high wall of the sea about them (the boats), so that the place where they were was an island, and the sea went to her limits past it, and did them no injury.”⁴ If this is not a fanciful description of Holy Island, Lindisfarne, what is it? The rapid run of the tide described in the ‘Life’ has suggested the Solway Firth. Lindisfarne is described in the Lebar Brecc as “Inis Medcoit *i.e.* Inis Cathaig.”⁵ The Gaelic translation gives it the same name as the island on which Senan settled (p. 48).

When Adamnan made his visit to the after world described in the ‘Fis’ (p. 59) his soul passed from his body on the feast of St John the Baptist.⁶ St John the Baptist in the list of saints who were doubles one of the other has as his proto-

¹ “Adamnan’s Columba,” Reeves, pp. clvi. and 338.

² *Ibid.*, bk. ii. chap. xlvii.

³ “Ecclesiastical History,” bk. viii. chap. xxvii.

⁴ “Adamnan’s Columba,” Reeves’ Intro. p. cli.

⁵ “Calendar of Oengus,” 31st August, notes from the L. B. cxxxv.

⁶ “Adamnan’s Columba,” clvii. Intro.

type bishop Ibar.¹ Colman had his Easter as an inheritance from John the Evangelist (p. 42), but this statement can only be exact with the proviso that both he and the Baptist observed the same date for the Passover. The whole tendency of these legends suggests the "Forerunner" as the John of the older Easter and tonsure. John the Baptist's day is the 29th August, and we learn from the Leabar Brecc that Colum Cille and Aireran (airer, 'feasting,' 'delight,' his name is also given Aileran) *inecnai*, 'of the wisdom,' prophesy that at the end of the world at *terce* (nine a.m.) a plague which shall last for a year and three days and three nights called the "Besom of Fanait" shall come to cleanse Ireland on a Tuesday of spring after Easter.² Other dates are given for this plague, but we need not follow them, for as O'Curry says an origin is ascribed to this fiery visitation "as will, I am satisfied, take it forever out of the catalogue of inspired predictions."³ It is a cuckoo story, the "*scuap a fánait*" the idle, strolling (*fánach*) besom, becoming the calamitous (*fánaid*) besom. *Fanoíd* is mockery in Scottish Gaelic. Adamnan himself is credited with the prophecy of this cleansing visitation, and while he left the body for his visit to Heaven on the festival of John Baptist's beheading, he died on the 23rd of September, the day before the festival of John's "conception."⁴

Grammarians give us other spellings for Adamnan's name, accounting for them by aspiration, and as Reeves tells us Aunan, Eunan, Onan, Ounan are the forms of pronunciation which the name Adamnan has assumed in Ireland. Which came first need not occupy us here. Eunan is we believe sufficiently near to Eoghanan, Iogenan to connect it with the name of John, *Eoin* 'of John.' Another of the spellings is noteworthy, Onan. Finachta, called Fledach, 'festive' was going to visit his sister (!), and on the road he met Adamnan carrying a quantity of milk. Hurrying out of the way of the "old grey king without teeth," he tripped, fell, and spilt his milk on the road.⁵ The Biblical student will easily understand the source of origin. The name is so pronounced Onan in Coleraine, Meath, Limerick.

In dealing with Adamnan's name, a diminutive of that of the Biblical forefather, either 'little Adam,' or the 'Adam-one,'

¹ See "Caledonian Medical Journal," vol. vii. p. 36.

² "Calendar of Oengus," notes cxxxiv. O'Curry's "Materials," pp. 423, *seq.*

³ "Materials," p. 426. ⁴ *Ibid.*, p. 424. "Calendar of Oengus," cxxxix.

⁵ "Adamnan's Columba," Reeves clv.

looking back to what has been said of Coludi, his traditional interest centred apparently in the habits of women, and connected with a special reference to islands, it is well to recall what has been put on record of the church of the Adamites, Adamians, by Epiphanius (315-403) and Augustine (354-430). These heretics are said to have existed in Africa in the second century, but as there is no mention of them till Epiphanius, doubt has been cast upon their very existence. If they did not exist at that early date, the practices ascribed to them found acceptance after Epiphanius, and in fact, we think that the story of Adamnan is evidence of this. There was a Gnostic sect in North Africa, the Carpocratians, called after their founder, an Alexandrian, in the second century. With them 'faith' and 'love' constituted the essentials, externals being of no importance. To Jesus they ascribed great strength and purity of soul, and by virtue of his union with the Monad, he was armed with a divine power which enabled him to overcome the spirits of this world and the laws by which they govern the operations of nature.¹ The Adamites about the same date and locality, so far as faith was concerned, held that since the death of Christ, his followers were as innocent as Adam before the fall. They called their church 'Paradise.' It was in 'Gartan' that Columba was born (p. 2). Marriage they said was unlawful among Christians because if Adam had not sinned there would have been no marriages, and clothes being badges of sin, they worshipped naked in their assemblies.² Undoubtedly a sect of this sort existed in the twelfth century, a certain 'Taudamus' preaching its doctrines at Antwerp. The Beghards (Picards) held like views in the fifteenth century and their principal seat in Bohemia was a small island in the river Luschnitz, where they lived in a state of nature having wives in common.³ Some such practice as this seems to have originated Selah na Jig, and the meetings in localities such as Damhinish, *damsa*, Gael. 'a dance,'⁴ if applied to the Beghard island shows the sort of locality to which such a sect naturally gravitated.

It may well be a question what the observances common at Easter were, where we can rely somewhat upon direct evidence and not merely on the deductions made from Folk tales passed on as history and their connection with names of

¹ "Faiths of the World," v. i. p. 456.

² *Ibid.*, vol. i. p. 28.

³ "Encyclopædia Britannica," s.v. Adamites.

⁴ "Vision of Tondale," Paris, p. 122.

persons and localities. The designation Scot has from the first been spoken of in connection with practices unsanctified by the marriage obligation. Giraldus Cambrensis tells us that, at the date of the Norman invasion, the Irish were sunk in vice, a race more ignorant than all other nations of the first principles of the faith. "Hitherto they neither paid tithes nor first fruits; they do not contract marriages, nor shun incestuous connections; they frequent not the church of God with proper reverence. . . . In many parts of Ireland brothers seduce and debauch the wives of their brothers deceased."¹ It is no use ignoring Giraldus' testimony, no doubt strongly put from a churchman's point of view. In his Itinerary through Wales, his account of Owen son of Gruffyth does not spare at least one of his own countrymen,² and to be as impartial as we can, more especially as it connects us directly with Easter celebration, we quote the Chronicle of Lanercost³ for what happened in Scotland so lately as 1282. In that year and during the *Easter week* (March 29th to April 5th) John, a parish priest of Inverkeithing, performed the rites of Priapus, by collecting the young girls of the town and making them dance round the figure of the god, without any regard for the sex of these worshippers he carried a wooden image of the male member of generation before them in the dance, and himself dancing with them, he accompanied their songs with movements in accordance. He was cited before his bishop, defended himself upon the common usage of the country and was allowed to retain his benefice.⁴ Grimm tells us that in Germany they still call April "Ostermonat." His earliest example of this name "Ostarmanoth" is taken from Eginhart (770-840), and he says that in the most ancient German linguistic monuments the Christian festival bears the name Ostara. He mentions the fact however that all the peoples neighbouring to the German nation, used the word Paskir, Pask, etc., and expresses the opinion that the name Ostara has reference to the geographical south, *auster* Lat. 'the south wind,' and therefore that the goddess may have been a deity of the radiant morning.⁵ We submit that Grimm is wrong in this. However it is to be accounted for, the evidence points to Easter being equal to Ishtar, the Babylonian *Astarte*, of whom another name was Beltis; Belteshazzar?

¹ "Topography of Ireland," Distinction iii. chap. xix.

² Bk. ii. chap. viii.

³ Ed. Stevenson, p. 109.

⁴ "Essays on the Worship of Priapus," Payne Knight, p. 131.

⁵ "Deutsche Mythologie," v. i. p. 241.

'Beltis preserve the king'; and it is between those two names Ishtar-Astarte and Beltis that we have Easter and Beltane. The male divinity corresponding to the female Beltis was Shamas, surviving apparently in the Gaelic for Hallowe'en "*Samhain*," the autumnal equinox corresponding to the spring equinox of Beltane originally about the 1st of April, becoming All Fools' Day. When Easter became a Christian festival it was associated nominally with the Hebrew Passover commemorating thereby however the death and resurrection of Christ. In the days of Tertullian, at the end of the second century, Christ's Crucifixion was supposed to take place on the 23rd of March.¹ This date recalls the fact that the legal year commenced on the 25th of March till 1752 in England, though Scotland adopted January as the first month in 1599, following the example of France set in 1564. The observances of the early Church among the Picts and Scots, as we learn them from Bede, seem to accord with these suggestions. The Northumbrians likely had an Ostar before their conversion by the Scots with whom the heathen Beltane became the Church Easter. We see this in the story of Patrick. He commenced his conversion of Ireland by lighting sacred fire to celebrate Easter at the graves of the sons of "*Feic*." This "*Fe*" we have already seen in the story of the swineherds (pp. 51, 53).

"*Fe*" Cormac says means something 'woeful.' Zeuss connects it with *feich*, *fiach*, 'raven,' 'bird of woe,' our Bran and Bodb. In Gaelic story we find a man Fi (Fer-fi) playing music in a yew tree. He was son of Eo-gabhal, 'pin-fork,' the commissure of the legs. For a present day example of the significance of this "fork" or its metaphorical equivalent, the 'tongs,' we learn from Barvas, Lewis, that when two unmarried persons at the fireside simultaneously desire to make up the fire, the one that first gets the tongs will secure the luck and be *married* before the other.² The pre-Christian Fer-fi played on the sistrum,³ and his tree was the Eo-Mugna. *Fid* is the root of the Latin *fides*, 'faith,' "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root and be thou planted in the sea, (*femen*, see p. 28) and it should obey you."⁴ *Fid* becomes

¹ "The Two Babylons," Hislop, 1862, p. 149.

² Notes unpublished, E. M. K., 8840.

³ "Perth Incident," p. 216, etc.

⁴ Luke xvii. 6.

Fidb, as *bod* becomes *Bodb*, a grammatical connection which would make the *Bodb*, Bran, raven, crow, not so much the goddess of "war" as of "collision" let us say. This suggestion is not without parallel. A member of the Challenger Expedition stated that the crow was the bird of love in Japan, and that an imitation of its cry was common at certain moments.

When Patrick lighted his fire at Slane on the banks of the Boyne, *Laoghaire*, *ladhair*, 'a cloven hoof,' 'a pair of tongs,' sometimes written *laghar*, was at the same time celebrating his feast of Beltane.¹ Here then we have a positive statement of the connection between Easter and Beltane. Patrick has been taken up as the apostle of Ireland by the Romish Church, if indeed he is not an invention of it, and of course it was the Roman Easter he is made to celebrate. The connection however of the older faith with Simon Magus is clear enough. *Lochru* (*lochran*, 'a torch,' 'a lamp'; *loche*, 'lightning') the king's most prominent Druid was abusing the Catholic faith when "the saint sternly beholding him, as formerly St Peter beheld Simon Magus," prayed that the wretch should be raised aloft and speedily perish.² The unfortunate magician was caught up into the air and dashed head foremost to the earth. Jocelin says the same thing occurred in the Isle of Man to a certain Melinus. "This Melinus, in his magical arts, emulated Simon Magus and aspired to the reputation of a god, and did fly in the air; but he came down fluttering at the prayers of St Patrick."³ Here the method of flight shows a connection between the name Melin and Filan. In Manx *felan* is 'a butterfly,' also *felican*, Scottish *feileagan*, Irish *feiliocan*, 'a May bug,' according to Armstrong, a 'butterfly,' according to Dinneen.

Authorities differ as to whether the Isle of Man is called from Manannan or Manannan from the island, for our purpose it is enough to admit the connection of the names. There can be no doubt of the connection of this personal name with the moon, and as little that it is not Celtic. Manannan was a merchant trading between Britain and Ireland, a pilot, a weather prophet, given to riding over the sea in a chariot at the head of his followers.⁴ In the Voyage of Bran Manannan's description of the sea as a flowery plain is given in considerable

¹ "Ireland and Celtic Church," Stokes, p. 74, *et seq.*

² *Ibid.*, p. 76.

³ "Ecclesiastical History of the Isle of Man," Train, p. 321.

⁴ "Social Ireland," Joyce, vol. i. p. 258.

detail in an address to Bran by Manannan.¹ Of course the flowers are the stars, the plain, the sky, the boat and the boatman the man in the moon, of our childish days. When this latter is euhemerised into a trader between Britain and Ireland, the ocean takes the place of the sky and the "white horses" become the flowers otherwise represented by the stars. Bran becomes a saint, a Christianised Bodb, the ex-king of the fairies of Munster and master of 'Bristle,' one of the pig-feeders (p.). The Book of Fermoy joins Manannan and Bodb in a different relationship.² The Tuatha De Danann were to be finally dispersed, becoming underground dwellers, so they held a meeting under the presidency of Manannan, Diana as a male, and at this meeting Bodb Derg, son of the Dagda, was chosen king. As we read this, the worship of the female power gave place to that of the male. Manannan's death is thus described. "Loch Orbsen whence was it named? 'Tis there the battle of Cuilliu was delivered. The bed of the lake was then a *great red bog* and a *bushy oakwood*, and it was the hunting ground of Rinnail the Red." Rinnail is another name for Bodb Derg. Compare Rinn, Bodb's swineherd (p. 29). Uillenn Red-edge, son of Cacher, ("edge" was Rinn's opponent) "'tis he that delivered the battle of Cuilliu to Manannan who there was killed, and who bore four names, to wit Gaer and Gaeal and Oirbsen and Manannan, a Druid was he too, and a wright and chapman. And he was killed in that battle and buried upstanding in that place; but the lake burst up under him and overwhelmed the site of the tomb. Uillen was afterwards slain after three days in the battle of Cuilliu by Mac Grene in revenge for Manannan."³ Here we see that Uillenn was slain in the same battle that he had fought three days before and in which Manannan was slain. If reference is made to Uillne (p. 30) of which Uillenn is a nominative imitation, we suggest that it was of him that the remark is made of the peculiar burial position. His slaughterer in turn was "son of the sun," Mac Grene.

The four names of the shipmaster whose death was avenged upon Uillenn thoroughly support our contention that we are dealing with a moon legend.

I. "Gaer," *caer*, 'a walled enclosure' in Welsh, in Gaelic

¹ "Voyage of Bran. Nutt." vol. i. p. 16.

² "Social Ireland," Joyce, vol. i. p. 252.

³ Dindsenchas, "Revue Celtique," vol. xvi. p. 276.

'a berry,' *caerthann*, 'rowan tree,' 'menhir'; we must remember now that the moon has become male.

II. "Gaeal," *geal*, 'white,' 'bright,' *gealach*, 'the white one,' 'the moon.'

III. "Oirbsen," *orbis*, 'a round surface,' 'a disc.'

IV. "Manannan," *mani*, Icel. *mona*, Ang.-Sax. *maane*, Dan. 'the moon,' mythologically the *brother* to the sun in Germanic tradition, hence we believe the sex of our Manannan and the propriety of his avenging being done by his nephew.

"Quater junctis implevit cornibus orbem Luna."¹

Further confirmation that the *Bodb* was the moon is not wanting. "The effects of fear inspired by her (?) was *geltacht*, 'lunacy,' which, according to the popular notion affected the body no less than the mind, and, in fact, made its victims so light that they flew through the air like birds."² This explains the flying in the air of the Magi and Druids we have mentioned, other examples of it are given by Lottner in the paper we have quoted. In Cuchullain's fight with Ferdia observers were frightened to madness. Cuchullain might be "dog son of Uillenn," and we must not forget that our Uillenn was the grandson of Nuad of the Silver Hand, the silver hand being the moon (?). The connection of point, edge or wing, and ravens appears in the Danish tradition of the night-raven. "If a ghost appeared the priest condemned it to enter the earth; when this was done, a stake was driven into the spot to which it had been sent. At midnight a cry was heard, "let me out!" the stake was then pulled out, and the spirit flew away, in the form of a raven, with a hole in its left wing."³

We have called attention to the connection between the fluttering Melin and Filan (p. 67). Melin was an island Druid and we hope that we have been able to prove that islands were as representing the moon of special significance in a religious system in which that orb was revered. Originally a worship of the female powers the instructors of this cultus compared their islands to sea monsters with widely opening jaws. The simile was carried out so as to include whatever was voracious. We see this clearly enough in the Greek *φάλλαίνα*, the Latin *balæna*, 'a whale.' The secondary meaning of the Greek word 'a moth' unites the largest and almost the smallest

¹ Ovid's "Metamorphoses," vii. p. 530.

² "Revue Celtique," vol. i. p. 43.

³ "Fairy Tales," Hans Andersen. Warne & Co., p. 310, note.

of things that have life and between these extremes of voracity we may place the wolf under its Gaelic name of *faol-chu*. The term *phalane* is used for a 'night-moth,' 'a hawk butterfly,' in Germany. Grimm informs us that the diabolical lover of witches not unfrequently appears in the form of an elf (*albs*) or *butterfly*,¹ and we may remember that the Tuatha de Danann are now supposed to be represented by the Irish elves, fairies.

¹ "Deutsche Mythologie," Grimm, vol. ii. p. 898.

COLUMBA

FIERY COLUMN

WHAT is told us of Colum's celi will require separate consideration. So far as we have gone, we believe we have made clear that the stories told of this personage, Colum, Columba, really take no notice of anything of the dove which is recognisable, except in the introduction to Adamnan's 'Life,' where the Latin *columba* is equated with the Hebrew *ionah*, Jonah. Readers will have seen that the king nominated over the Scots in modern Scotland by Columba was "Aidan," the founder of Columba's church in Northumbria was also an "Aidan." This name we incline to consider as best translated by the 'fire-one.' This seems more likely than 'little-fire.' Now, of course, there is not necessarily a connection between what is said of a man's appearance and his name, but all must confess that a 'fiery column' was a more likely subject for treatment in such stories than a 'fiery dove.' This is made sufficiently clear in the latter part of Adamnan's Life. He tells us that Berchan was warned not to come near Colum's 'little dwelling.' He designedly neglects this warning and is frightened by the "celestial light" there seen. Colum interviews him next day, tells him that had it not been for his prayers, the inquisitive one as a result would have fallen dead, or his eyes been plucked from their sockets. The Lord had spared him that time, but, while living in luxury thereafter in Scotia (among the Scoti(?)), as a punishment "his face would burn with shame all the days of his life." Berchan thus might have been appropriately called by such a name as Maolrubius (p. 111). *Beran*, 'a pin,' 'peg,' 'bodkin'; *bir*, 'a spit'; *berr*, 'short'; *berride*, 'a snail,' the peculiarity of which is the projecting horns. This "foster son in pursuit of learning" of Colum's was, so to say, a small edition of himself. The only punishment the pupil was to undergo was to "do a tearful penance before death, and obtain mercy from God." Somewhat the same incident is told us of Colga (prickle), son of Thorny (*droigheanach*, 'thorns,' specially the blackthorn), of the race of Fechureg. He was one

night at the door of Colum's oratory praying, and saw it filled with celestial light which vanished like lightning. This light emanated from Colum, who was then in the church. Next day the saint tells him that he must not search after heavenly light, a knowledge of which was not granted him, and specially, that during Colum's life, he must say nothing of what he had learned.

The name Fechureg applied to his race, seems connected with *fech, fiach*, 'a raven'; and the termination is a female one, *gwraig*, Welsh, a woman. This suggestion is supported by what we learn in the first book of Adamnan, where Colga is deputed to 'Scotia (!)' to make his mother confess a certain great secret sin she would not willingly confess to any man. The race of Fechureg then was one dominated by the female element. Fechureg suggests itself as another name for the Bodb, Badb, the Mor-righna, 'the great queen,' the raven as battle goddess.

Another of the same incidents is told of Virgno. He also at night was praying in a side-house of the oratory, when Colum entered, accompanied by a golden light filling all the church. Virgno is much terrified, but Colum, after a short prayer, left the church. Next day Virg(n)o is called before his master and ordered never during Colum's life to disclose to any one such a rare manifestation of the light.¹

If there is any practical sense in all this, Berchan, Colga, and Virgno were names for candidates for initiation, or in the last case, a young initiate, into the mysteries connected with the worship of which Colum represented the disclosed secrets. This is not Christianity of modern Scotland, but that the story owes some of its colour to Christian legend is clear. During three days and three nights, the same length of time that our Lord was in the tomb, Colum remained in a closed house, from which "rays of intense brightness were seen at night breaking out through the chinks of the doors and the key holes." It was a "celestial light," but no man was allowed to come near him, and the mysteries revealed to him were not written down, and so were lost.² There was therefore a secret doctrine which had left its colour on the stories on which the writer of Adamnan founded his life. Compare the information above with the charm directed against fairies well known in the Isle of Man.

¹ "Adamnan's Columba," bk. iii. chaps. xix., xx., xxi. ; and bk. i. chap. xvii.

² *Ibid.*, bk. iii. chap. xviii.

“ Peace of God and peace of man,
 Peace of God on Columb-Killey,
 On each window and each door,
 On every hole admitting moonlight,
 On the four corners of the house,
 On the place of my rest,
 And peace of God on myself.”¹

The allusion to the moon carries the origin of some of this to the ancient Scotie church. The golden age of the kingdom of Man was during the Norse supremacy, and Rudolph Fuldensis says of these North men “ truncum quoque ligni non parvæ magnitudinis in altum erectum sub divo celebrant, patria sum (*sic*) lingua Irminsul appellantes, quod latine dicitur universalis columna, quasi sustinens omnia.”² Our Colum in Christian legend is no longer “ sub divo,” but is specially “ of the cell,” of the “ little dwelling,” a little dwelling which as Adamnan informs us “ in eminentiore loco erat fabricatum,” ‘ was constructed on a higher spot ! ’ The Mons Veneris (?).

We get a hint of the impression made on the Norse mind of what they had heard of Colum of the Cell. According to their tradition, when Alexander of Scotland before the battle of Largs, and shortly before his own death lay near Kerrara, he had a dream of being visited by St Olaf, St Magnus and Colum Cille, to persuade him from attacking the Western Islands then under the Norse. Colum Cille, according to this story, appeared to Alexander as of exceeding height with a distorted countenance and the least agreeable to look at of the three, evidently a description based on the idea that he had a squint eye, like the original of the Irminsul.³

¹ “ Scottish Historical Review,” vol. iii. p. 395. Moore.

² “ Kultur der Alten Kelten und Germanen,” Grupp, p. 257, Note.

³ “ Newspaper Extracts,” vol. iii. p. 154.

THE CELL

OUR contention is that all handed down to us of the cultus of the Scots points to its having been associated with certain mysteries which, as Christianity developed under Roman guidance, were not unjustly considered as lascivious. The glorification of a perfect virginity in both sexes came to be looked on as the highest form of godliness. In heathen times fecundity in the female was regarded as her most admirable capacity. Acting a comparatively passive part, with her, venereal excess is much more possible than with the male. Her action being receptive, excess laid her open to a charge of voracity in figurative language, and as examples of voracity whales, dolphins, wolves, dogs, moths were made similitudes of the female. Llhuyd tells that *blaidh* is 'a wolf,' or 'a pike,' the fish so-called another striking example of voraciousness, that *bleidhiast* is 'a she-wolf,' also called *kydymmes*, and that it means both a 'she-wolf' and a 'common harlot.' In modern Welsh *cidwn* is a 'voracious beast,' 'a wolf'; *cidymes*, 'a she-wolf.' *Ci-dwm*, *ci*, 'a dog,' *twmp*, 'a mound'; Gaelic *tem*, 'a round hillock,' 'a tuft of anything.' The identification for example of the Venusberg of Tannhäuser with the Hörselberg, a hill near Eisenach, is a sample of the making history out of a myth and it is well to remember that this Hörselberg was connected with Hulda, Hilda, the name of the abbess of Whitby, but the German goddess of the underworld. In Irish story all students know of the *brugh* on the Boyne where under the presidency of Manannan the Dedannans finally became the fairies of Ireland.¹ *Bru* is 'belly,' and the Irish Gaelic for a hotel keeper, a 'hosteller' as they like to write it, is *brugaid*. The accepted connection of this word makes him a brewer. At p. 40 we have pointed out that at the island of St Kilda in Martin's day was the 'dairy' divided into three low vaults. Let us look at a Norse tradition about Loki the fire god. He awaits the end of the unregenerate world, Ragnarok, in a cave, one of three, of which he is tenant of the innermost, and to get to the one next it, you have to wade a

¹ "Social History of Ireland," Joyce, vol. i. p. 251.

brook formed from the froth of the mouth of Fenrer (the wolf) there chained. The caves are in an island called Lyngvi 'heather island,' in a sea called Amsvartnir, a sea over which broods eternal darkness. This heather island has in Voluspa become a grove of which the trees consist of jets of water springing from hot fountains.¹ It seems sheer blindness not to notice that this heathery spot, kept continually in darkness, with its frothy mouth, its jets of water, its internal fire waiting for regeneration, can be nothing else than the external meatus, the vagina, and the uterus. With regard to the froth, note that the king of Ireland, first conscious of the death of Christ (p. 24), has his name spelt *Conchobhar*, *cobhar*, 'froth'; the first syllable we leave to the reader to be connected with *cu* a dog if he think fit. The Norse story shows us united the full habitation of Colum, the island, the fort, represented by the Fenrer protected caves, and the grove of water jets, or heathery, as one may regard it.

In the Forest of Dean, in Lydney Park close to the Severn was discovered in 1805 a sanctuary, also divided into three smaller cells, like the St Kilda "dairy" and the Lyngvi caves. This was dedicated to Nodons, Nudens, Nodens. Dottin gives this as a name of Mars.² As it is used both singly and as an epithet, he suggests that in some cases at least it was the name used for a local divinity.³ The central point of this sanctuary was a mosaic pavement, round a nine-inch broad, funnel-shaped opening. On the pavement sea-monsters and fish (salmon) were represented, while in the immediate neighbourhood were picked up at least thirteen figures, part bronze, part freestone, of dogs (wolves), one of the bronzes being in the funnel-shaped opening.⁴ There was also found what appears to have been a head ornament, presumably for the officiant, on which was engraven what appeared to be a beardless boy driving a four-horsed chariot. In his right hand was a club or a conch-shell, and he was attended by two fish-tailed tritons. The salmon and the wolf will be considered in detail, but there can be no doubt that the divinity to whom this sanctuary was dedicated had some connection with the sea. St Augustine (354-430) in his City of God says: "they placed over the knees and junctions of corn-stalks the god Nodotus (Nodutus)" (præ-

¹ "Teutonic Mythology," Rydberg, p. 384.

² "Manuel Antiquite Celtique," p. 227.

³ *Ibid.*, p. 230.

⁴ "Folk-Lore," xvii. p. 39.

fecerunt ergo . . . geniculis nodisque culmorum deum Nodutum).¹ Another Numidian, an older man by half a century, Arnobius, also mentions this divinity. Nodus (gnodus) Latin 'a knot,' 'a bond or obligation.' In astronomy the nodes, *nodi* are the four points in the heavens where the seasons begin. The crown on the head of the charioteer is represented with four spikes,² but the head ornament itself on which is the chariot has five spikes, conjecturally one being added for the god himself. *Νωδός* is 'toothless' *νωδογέρων* 'a toothless old man,' *ἔρκος ὀδόντων* is used for 'the mouth,' the place enclosing the teeth. If we suppose that the old Latin negative *ne* forms a part of *Nodons*, *Nudens*, we have a suggestion of an enclosure without teeth, an anatomical simile common throughout Europe, probably throughout the world, as it certainly was used in Arabic. Compare

" Pour recompenser mon merite
Arrachant les dents bien a point,
Permettez que je vous visite
Votre bouche, qui n'en a point."³

Nodus was used for the equator, a girdle poetically, and we refer back to *Mobi's* girdle. The number five, that of the spikes on the head-dress, had among the Romans an intimate connection with the marriage ceremony. At the 'confarreatio' when the *farreum*, the sacred cake, was offered to the betrothed pair, compare the cake-breaking ceremony now in use in some cases in Scotland, five torches were lighted in their presence, and the betrothed woman touched fire and water, and on the first night of marriage five torches were also burned.⁴

In suggesting the significance of what has been discovered with regard to *Nodons*, we would explain his cell as connected with that of *Colum Cille*. In an inscription found near *Yarrow*, *Selkirkshire*, placed by *Rhys* in the sixth century, mention is made of individuals described as "Nudi Dumnogeni." There were two of them and they seem to have claimed descent from *Nud*, who appears in the 'Pleasant Things of *Taliessin*' as 'Nud the superior *wolf* lord,'⁵ and their further descent *Dumnogeni* may mean of the *Dumnonii*, whose territory in Britain was to the south of the *Severn* on the north coast of

¹ Lewis and Short, *s.v.* *Nodotus*.

² "Folk-Lore," xvii. 41.

³ "Glossaire Erotique," *s.v.* 'bouche.'

⁴ "The Royal Museum at Naples," *Fanin*, p. 76. "Genital Laws," *Jacobus* X. p. 57.

⁵ "Folk-Lore," xvii. 37.

which was the sanctuary of Nodons. Dumnu, from whom they received their patronymic, is connected by name with *duma*, 'a hill,' modern Welsh *twmp*, 'a mound,' Gaelic *tom* (p. 74), *ci-dwm*. They are also said to have been sons of Liberalis (filii Liberali).¹ Authorities agree in identifying Nodons with the Welsh bardic Nudd Hael, that is 'Nud the Liberal,' and also with the Irish Nuada Airgid-lamh, the silver-handed, putting aside stories of a mechanical hand, meaning 'handy with his money,' *airgid*, 'silver,' but the ordinary word for money. The Irish Nuada has a good deal said about him. As king of the Dedannans, he came to Ireland at Beltane and was killed at Hallowe'en. He was the husband of Boan, the name of the river Boyne, *bothan*? 'the little house.' When killed by Balor of the Evil Eye, he was buried in the Grianan *Aileach*, in the "fenced bower," *aile*, 'a fence.' He was *Finnfail* of the 'White Enclosure,' he was 'Fullon' like Melinus who fluttered to the ground in the presence of Patrick; he was the Druid of Cathair Mor, 'the Great Seat,' and he has descendants in Ireland at this present moment, MacNowd.² The beardless youth represented on the diadem of Nodons seems to have been *φωσφόρος* the 'light-bearer,' 'the morning star,' Lucifer, representing the *nodus* between night and day; his other name *εωσφόρος* 'Dawn bringer' specially connected him with the fish—*eo*, *eog*, translated 'salmon.'

In England to sit is used in contradistinction with to stand, therefore sitting implies generally sitting *down*. In Gaelic to sit is used in contradistinction to lying, therefore it suggests generally sitting *up*. "*Ta se 'n-a shuidhe*," he is on his seat, he is out of bed; "*ta an re 'n-a suidhe*," the moon is up, that is the moon is in her seat. "*Dul chum suidhte leis*," is in fact the Gaelic for the slang expression making another 'sit up,' wrangling with him. The seat of the moon, therefore, is in Gaelic in the visible heavens, while in English, when it is set, it is invisible. We have seen already that the seats of certain of the saints were of glass and "in Heaven" (p. 21). If then we were to individualise the heavens as the seat of the solar system, it might well be called *Cathair Mor*, the Great Seat. Now this is the name of the traditional ancestor from whom, as O'Curry tells us, all the later Leinster families trace descent.³ Of course the heavens are the seat, according to Christian

¹ "Folk-Lore," xvii. p. 36. Holder, s.v. 'Nudus,'

² "Folk-Lore," xvii. pp. 30, 34.

³ "Materials," p. 208.

doctrine, of the Christian deity, and we have reason to believe that Leinster was the first Christian district in Ireland. The Four Masters inform us *Cathair Mor*, as man, was son of Feidhlimidh Firurglais. The name of this personage considered apart from the descriptive title, suggests by its form that it has been subject to analytical spelling. Its usual Irish form is Phelim. As *Fedilmith*, it has been supposed to mean 'who can consume much mead.' Phelim has been translated 'helmet.' Supposing this to be the Teutonic *hilms*, *helm*, in Icelandic Odin, the supreme god, is called *Hjalm-beri*, the helm bearer, and a helmet, is therefore 'Odin's hood,' and the vault of the heavens is poetically styled 'the helmet of the sun,' wind, etc. We therefore look upon helmet, cowl, as an admissible origin of the name. The letter *P* or *F* commencing it however connects it with Cymric, not Gaelic Celtic, *ap* son. The descriptive *firurglais* entirely supports this, *fior*, 'truly'; 'ur' very, originally; *glas*, 'blue'; 'truly blue.' *Glas* in fact as a colour describes the heavens in all their shades from deep blue to misty grey. The Apocryphal Irish king was slain in A.D. 122. One authority says, by Conn and the Luaighne of Temhair in the battle of Magh-hagha, *agh*, gen. *agha*, 'success,' 'luck,' 'good-luck' (Dinneen), but *agh* is a 'notch' and an animal of the ox kind, a deer, which brings us again to the 'damium.' Looking at this we need say nothing respecting the significance of Conn, but we would connect the Luaighne of Temhair with the Gaelic for Monday, *Di-luain*, *Temhair*, 'of the meeting.' Another authority describes them as the Fian of Taitinn, *fionnadh* "de capillis hominum, loquitur hoc, tantum sensu obscaeno,"¹ of *Taitinn*, i.e. of 'fire-dale.'

When the Dedannans finally retired underground under the presidency of Manannan, they then commenced existence as fairies. Underground is the dwelling-place of the dead, and the abode of the dead or of the soul for the matter of that may be described in Latin by the word *sedes*, 'a seat.' The Gaelic for a fairy dwelling is *sid*, and if we drop the Latin termination *sed* is not very different from *sid*. The moon and her attendants having lost their exalted position in the star-spangled heaven, were henceforth relegated to the seats of the dead. The pronunciation of the name for a fairy dwelling is 'shee,' and in reference to the Irish fairies who are called *sid*, but also *sithaige* and *aes side*, which means 'people of the *sid*'

¹ "High. Soc. Dict."

as we consider 'of the seat,' 'of the dwelling,' originally of the heaven as *cathair mor*. That their seats should be described as 'hills' is quite in accord with this suggestion. The English speaking people generally think of fairies as clad in green, but this is not apparently the early Gaelic idea. O'Flaherty, in his *Ogygia* tells us differently. He says that the daughters of Laogar (*ladhar*, 'a cloven foot') were staying not far from Cruachan, 'the little mons,' which was the palace of *Connacht* and they were favourites of the magi. They were going to wash at a fountain called Clabach (*clabach*, 'thick-lipped,' 'wide mouthed') when they saw St Patrick with three of his bishops and a number of clergy chanting their matins. "When the princesses saw these venerable gentlemen clothed in white surplices, and holding books in their hands, astonished at their unusual dress and attitudes, they looked upon them to be the people *sidhe*." ¹ We thus see then, that O'Flaherty at any rate believed that white garments were consistent with the usual appearance of fairies. He gives a long list of questions addressed by the girls to Patrick, who had commenced conversation with them "concerning the existence of one god only." As these questions contained "not a word of resemblance, or comparison between the Pagan gods, Saturn, Jupiter, Diana, etc., and the Unknown Divinity, O'Flaherty infers that the divinities of the Irish were local ones. We differ with O'Flaherty and quote his story for the very purpose of pointing out that the moon and stars, Diana and her nymphs in Roman mythology, had nothing in the hue of their garments not in accord with the appearance presented by these supposed *aes side*.

Being established as a race somewhat on the level of ordinary humanity, the fairies are said to inhabit Mag Mell, 'the plain of pleasure,' 'the honey plain' (*mil*, 'honey'), *mi na meala*, 'the honeymoon.' Now we must not forget that the heavens of course represent also the seat of continuous happiness, but the fairy Mag Mell has its own peculiarities. It is virtually a land of women and maids, but can be reached by a vessel of glass, as heaven was by a ladder of glass, or by a vessel of bronze. There must be some explanation for picking out bronze as the material of the boat that takes passengers to the abode of delight. As the Irish sennachies say "not difficult," *Uam*, 'a cave,' 'a crypt'; *uim*, 'bronze.' In Dinneen *uamh*, Gen. *uamha*, 'a cave,' 'den,' 'grave,' 'oven'; *umha*,

¹ O'Flaherty's "Ogygia," Part iii. chap. xxii. p. 55.

'brass,' 'bronze,' the genitive the same. The pun is not difficult to see here. The pleasant hills in the country of (milk and) honey, or honeymoons perhaps, were reached by a vessel, an oven, a cave or by bronze. We are also able to explain why these inhabitants should take on the colour of their pleasant hills. Dinneen again is our authority. *Uaine, indeclinable*, 'green,' 'verdant'; *uain, uanach*, 'a cave,' fem. Finally we have *uaine*, gen. the same, 'union,' joining together' (from Latin?), thus the word for 'greenness' and 'union' are the same. The *aes side* were those who were in possession of the caves, grottoes, ovens, cells as original owners. There might be males in them also, because we are informed that fairies prefer mortal lovers. Cormac gives us *sethor* as a name for God, which Stokes says "reminds one of Cicero's *caelestum sator, i.e.* Jupiter." *Sator* is a 'sower,' poetically applied to a begetter, father.

In the story of the fairy pigfeeders, it will be remembered that the first name given to the pigfeeder of Munster was "Bristle." *Seta, saeta*, 'a bristle,' 'a stiff hair' with the secondary meaning of a brush, compare with that Latin word, the Gaelic *seche*, 'a skin,' 'pelt,' and *sigach*, 'a wolf.' *Sith* is also 'a thrust,' and the following verse from Cormac is interesting in this connection.

"Is dana drech doimine
iter ocu erigthi
is *asithbrug* suidigthi
leigthi duillen deiligthe."

("Bold is Doimin's face
amongst warriors rising
seated in a fairy court,
he casts a cleaving javelin.")

Here we see a certain Doimin making use of his javelin in a *sith-brug*, where the word for a "thrust" is used for what is translated 'fairy.' The word "seated" would be accurately translated by 'placed,' and so the 'Man of Munster' quoted as the poet by Cormac, has not left us a verse quite so simple as it looks in the first translation.

There are two common-places of tradition to be considered here. Talking as a collector of any folk-stories that have "come the way," whether they seemed important and ancient, or of comparatively little value and suggestive of modern times, we could give dozens of stories of men, *never* women,

being enticed into a fairy hill in which they spend their time with extreme pleasure to themselves, dancing all the while. Decidedly the greater number of these stories provide the dancer with a cask of whisky on his back. He goes for his supply for the New Year, for a marriage, any ceremony where the "water of life" was expected to play a part, and coming home with the supply, he sees the open *sid*, enters it, forthwith commences dancing and continues the exercise till he gets out. The keg on his back may be empty, but it is still there, even at the end of a year and a day, according to the time-table of his friends, but what to himself has seemed but a very short time. In the many editions of that story is embodied the Scottish Highland idea of what happens most commonly when the male human has to do with fairies.

Reciters of interesting facts which they believe to be history are specially fond where two castles are within easy distance of each other, or where a deep cave suggests the possibility of its penetrating the ground further than the ordinary man would be bold enough to penetrate, to tell any inquirer something to the following effect. In the case of two castles, they start by saying that there is a secret passage from the one to the other, in the case of caves they simply add on imaginary miles to their depth. No one, they say, has ever been able to penetrate from the one castle to the other, or reach the other end of the cave. At last a bold piper undertakes the task. He starts off with his pipes in full blast and is very frequently accompanied by his dog, in fact the dog is really an essential part of the story. The hale and hearty piper never appears again. His timid backers above ground gauge the distance he reaches underground, by noting that his pipes are still going. At last all is still, but after an interval an emaciated animal, scarcely able to crawl, and without a hair on it, emerges. We doubt if there is any cave of any depth a little difficult of exploration about which this story is not told, and we verily believe in all good faith by the majority of the reciters. We remember being thrilled with it as a small boy crossing the High Street of Edinburgh from Bank Street, a piper having reached that distance, going from the Castle by its secret passage to Holyrood. Alas! the dog, the piper, are only to be explained as the same sort of pipe which retained for Columba his "goodly shape" (p. 13). The secret passage, the long cave, represent under another

similitude the fairy *side* and the cell of Colum-*cille*. In the New Testament the prince of demons seems to be called "Bel of the house," Beelzebub. "If they have called the master of the house Beelzebub, how much more shall they call them of his household." ¹ To appreciate the mythic significance of a cell; it must be borne in mind that its primary meaning is a store room for grain, or for the abode of animals and only by transference applied to a human habitation. It was therefore a columbarium, a dove cot, as well as a place in which seed was put. The secondary meaning was the niche in a temple in which was placed the representation of the god, and is used to designate an apartment in a bathing-house and in a brothel. It is thus clear that even if used for the "cot of Columba" it conveyed to the mind quite as clearly to say the least of it, the "niche of the Columna," the Cenn Cruaich worshipped by Laeghaire and the people of Ireland and bent and upset by the staff of Patrick.² Hermes was called (Cyllene) from a mountain in Arcadia where he was born. *κυλλος* is applied to one crippled by the legs being bent outwards. Hermes was father of Pan, the hairy, goat-footed god, who "delighted *all*" as his name implies.

¹ Matt. x. 25.

² O'Curry's "Materials," p. 539.

SALMON

WE have seen above that the salmon and the wolf (dog), were in some way connected with the worship paid to Nodons.

Cormac has the following. "CAILL CRINMON 'hazels of scientific composition,' *i.e.* *creth-mon*, *creth* *i.e.* 'science,' and *mon* *i.e.* 'a trick,' 'feat,' *caill crinmon* *i.e.* hazels from which come, or from which is broken, a new composition." Stokes gives his suggestions as to the meaning of this, one of which is that *caill* is 'a wood,' not the plural for 'hazel,' we believe it, in origin, *καυλος*, *caulis*, kail-stock of Lucian. If we accept this, *crinmon* has evidently something to do with *crinda*, 'prudent,' 'wise.' Meyer leaves *crinmond* untranslated. Why we come to this conclusion we think will be evident when we quote Stokes' note to the entry in Cormac. 'The ancient Irish poets believed that there were fountains at the heads of the chief rivers of Ireland, over each of which grew nine hazels, that those hazels produced at certain times beautiful red nuts which fell on the surface of the water, that the salmon of the rivers came up and ate them, that the eating of them was the cause of the red spots on the salmon's belly, that whoever could catch and eat one of the salmon would be endued with the sublimest poetic intellect. Hence we often meet such phrases as these in ancient poems:—"Had I the nut of science," "Had I eaten of the salmon of knowledge." In Latin, *crinis* is 'a hair,' the first *i* being long, and the *i* of *crinmond* is accented, *mons*, 'a mount,' describing Eve's apple, the apple of knowledge. Hazels, of course, bear nuts and *glans* is the Latin for 'a nut.' Without further particulars the initiated will understand, we think, what the beautiful red nut was which fell upon the surface of the fountain. Now these nuts were swallowed by the salmon, and looking to the companion animal at the shrine of Nodons, notoriously voracious, we conclude that the fish depicted was like the whale and the pike a representative of voracity. Compare with this information the Gaelic *orc*, 'a small hound,' 'a pig,' 'a whale,' 'a torpedo fish' (Dinneen). O'Reilly translates it 'salmon,' but it is enough for our argument that it is a fish of some sort;

we should prefer to translate it 'pike,' *Orcun*, is 'slaughter,' 'destruction,' there is no fouler feeder than the pig. In Sweden the pike is the fish of luck. A loafer who had at last gained a pound of meal in wages took it to his mother, who proceeded to make porridge of it. Her son went to the stream to draw the needful water and fished out a pike in the bucket. The pike sought hard to be let off again, promising as the reward for his escape that the lad should firstly have so much money that he would find at home pockets of bank-notes, secondly, that he might sleep with the three daughters of his employer, and thirdly, that the *maus* of each of them should have the gift of speech.¹ We here see clearly that the pike could give good fortune and endow with speech what we have suggested as one of the esoteric meanings of Nodons. The pike certainly deserved the epithet "liberalis."

The objects of worship which we are considering were complicated creations. If it had not been so there would have been no mystery about them. The most mysterious thing in the animal creation being reproduction, to the completion of which two elements were necessary, the active and the passive, the male and the female, both had to be acknowledged, and consequently an androgynous character has generally to be looked for. In the *Nodotus* of Arnobius and Augustine we seem to find an equivalent to the nut bearing hazels of the Irish poets, and granting that Nuada and Nudd are Nodons, Nuadat, another form of the first of these names, approaches more nearly *Nodotus*.

To judge from what we find in Dinneen *eo*, which has a number of translations in O'Reilly, was a general name for a fish, *eochair*, 'the spawn of a fish,' 'a sprout'; *eochrach* also; *eochrach*, 'the milt,' or 'spawn' of a fish; *eocrasach*, 'a female fish.' *Eog* is given in Spurrell as 'a salmon,' but O'Clery says "leithead i. leiteog i. iasg leathan," 'a broad fish,' making *eog* and *iasg* equivalents. Under *lethech* Cormac tells us that it is a name for a fish called from its breadth and thinness, for its kind in the sea is very broad; and also that *lethech* means 'a kneading trough.' Compare this with the phallic skate in fisher folk-lore (p. 28). The fish has been connected with rings from time immemorial, and in every country apparently. Polycrates, tyrant of Samos, threw his most cherished possession, his signet ring, into the sea, and it was returned

¹ "Kryptadia," ii. p. 171.

to him in a fish presented to him.¹ Solomon having given his ring to Amina, a concubine, a Devil in the form of Solomon got it from her, and was enabled to assume Solomon's place on the throne. Having fulfilled his time, he flew and dropped the ring into the sea where a fish swallowed it, which was caught, given to Solomon, who recovered his ring and his kingdom.² The story of Riderech's ring given to his wife, who had given it to a soldier, being recovered by the intercession of St Kentigern, who fished the salmon which had swallowed it out of the Clyde, and gave the ring back to the queen that she might appear innocent to her husband, is to be read in the "Life of St Kentigern."³ The special interest in this tale, however, is to be found in the adaptation of the parable of the fish and ring to the glorification of the church, whose representative Kentigern can return the ring after it had been improperly employed, fit to be in possession of the *righ-dearg*, the 'red king' (*Riderech*). The churchman's importance is shown in his name, 'ruler's head,' *ceann-tighern*. In our own marriage ceremony, the woman receives from the man a quid pro quo in the form of a plain ring. Maltese custom connects this with a fish. There, when a marriage has been arranged, the young man "sends his intended bride a present containing a certain fish, ornamented with garlands of ribbon, with a ring or some costly jewel in its mouth."⁴

The general mechanism of reproduction may be conceived as resembling what we are told of the creation of Vishnu, that it was from a fish which Manu kept in a jar. According to the Mahabharata, Manu having picked a fish out of a river, put it in a vessel, but the fish grew so large that it had to be thrown into the sea. It predicted to Manu the approach of the flood, and it advised him to build a ship and so preserve the seed of everything. When in the ship, the fish appeared and allowed him to attach himself to its horn till he was stranded. The fish then informed him that he was Brahma, the Highest, Lord of Creation.⁵ The various vessels represent Colum's cetus, or let us say the pike, a sort of boa among fish. The fish put into them is the pike's breakfast, and the possibility of confusing the swallower and the swallowed must be kept in mind.

We have pointed out that *eo* as applied to a fish has a

¹ Herodotus, "Thalia," iii. par. 43.

² Koran, chap. xxxviii., quoted Fishes, Flowers and Fire. London, 1890, p. 7.

³ "Historians of Scotland's Series," vol. v. p. 99.

⁴ "Folk-Lore," vol. xiv. p. 80.

⁵ Grimm, "Mythology," vol. i. p. 479.

wider significance than the strict application to the salmon. *Eo* is also applied to a tree with apparently the same comparative vagueness. *Iubhar* is 'a yew tree,' and doubtless there is some connection between its first syllable and *eo* [barr? = branch, crop (?)], which accounts for *eo-bhar* being generally considered to apply to the yew. In the *Dindsenchas*, we hear of five trees great in Irish story, where *eo* seems the equivalent of *bili*, 'a tree trunk.'¹ The first of these the *Eo Rossa*, the 'tree of the wooded promontory' is expressly said to be *ibar*, 'a yew,' and there is a long list of what it is, all of which peculiarities could be found ascribed to the phallus. The second one interests us however more. "*Mugna*, then, greatest of noteworthy things was it, *i.e.* the greatest of sacred trees," so Stokes translates "*báiscnib*." Dinneen tells us that *báiscín* is a 'languid person.'² The Corca Baiscne, a Clare tribe, the name now obsolete. Finn's grandfather was Baiscin. On the authority of the Book of Leinster *eo magna* was an oak, but the *Dindsenchas* distinctly tells us "three fruits upon it, namely, acorn, apple and nut, and when the first fruit fell another fruit used to grow. This, of course, shows us that it is no use identifying it as an oak, or an apple tree, or a hazel, or yew. It was a tree shaft *bile* of which the fruit was comparable with the three things mentioned, or for the matter of that the red berry of the yew. We also learn that it was cast down by Ninine, said to be a poet, but Ninian was also the first converter of the Picts in Scotland to Christianity. This tree grew in a plain to which it gave its name. "Mag Mugna, how is it so named? Not difficult to answer, and Brechmag?" The Plain of Mugna then was also called 'the Spotted Plain.' In saying this, we are going dead against the canon which confines historical inquirers to the words of their material, for the answer of the author of the *Dindsenchas* is, that it means 'wolf field,' and that on it a wolf (*brech*) killed a *brachem*, a *bru* and a *baigliu*, translated 'a stag,' 'a doe,' and 'a fawn.' *Brac* is 'an arm,' brachium; *bru*, is 'the womb'; *baic*, 'something with an angle in it'; *baic a mhuineil*, 'the hollow of his neck.' The *brachem* is the same arm, if we are right, as appears in Uladh, Nuada of the Silver Hand, and Uillenn Red Edge, who killed Manannan on the hunting ground of Rinnail the Red (p. 68). The presence of Ninine, of the

¹ "Revue Celtique," vol. xvi. p. 277.

² *Dindsenchas*, "Revue Celtique," vol. xv. p. 419.

wolf, and of the Spotted Plain are all connected with *brec*, 'a spot,' 'spotted,' *picti*. The Spotted Plain, and the Plain of Mugna is the night sky, called the first from the stars sprinkled over it, and the second from the moon. The Irish chronicler of the 'History of the Fortifications' tells us that the top of the tree and the plain in which it stood were equally broad.

We must return to the fish. "Maighre a salmon i. bradan O'Cl." "Moghra salmon, leg. moghna i. bradan O'Cl. mughna O'Dav." ¹ The words explained here are Scottish Gaelic. O'Davoren's entry referred to by the editor of the Scottish Gaelic Glossary (Stokes) is "Mughna i. bradan, ut est ni blaisi mughna mana fir foltaig f. i. ni tuga blas mogha in ena in uisci do in bratan." ² Stokes gives us the information that "*Fer tuinde foltcha*" is a kenning for fish; and *mugh in ena* seems meant as an etymology of *mughna*, but says that the quotation and the gloss are obscure and leaves them untranslated. We have already noticed the kenning spoken of (p. 14), and there found that the woolly salmon became a covering to Eber's daughter's husband, *ibar*, 'yew,' *Eburones* from *Aduatuca*, which may account for the statement given in the notes to the *Felire* of Oengus ³ that the *eo mughna* was on the *mag atuid*, that is the 'north plain.' O'Davoren's quotation suggests to us "the taste of the *mughna* will be on the hairy man," the long back hair of the wearers of what we have called the lunar tonsure, and the gloss suggests "will not put the taste of the slave of the One of the water, to the salmon," ? moon. *Maighre* and *moghra* the Scottish Gaelic words for a 'bradan' above given, seem to refer to the sea as a plain, Latin *mare*, Gaelic *muir*, Welsh *mor*, and so far as we can see are not misspellings for *moghna*, *mughna*, the slivery fish that swims in the sea, a sea which has got the name *Mag Mughna*, 'the plain of the moon.' With *Mughna* we may compare Hindu *Manu*, Ger. *Manus*, Gael. *Manannan*. Anyone who has seen a salmon leap will, we think, readily understand how the crescent moon might be compared to a salmon jumping, and accordingly, we find "salmon jump" is one of the tricks ascribed to *Cuchulainn*.⁴

Mugna is connected with the Gaelic *mun* ⁵ in some instances, and we may call attention to the name of the central spot of

¹ "Archiv. Celt. Lexik.," vol. iii. pp. 201, 203.

² *Ibid.*, vol. ii. p. 421.

³ "Felire," Stokes, clxxxii.

⁴ "Irische Texte." Windisch, 1st series, p. 523. "Eo, lachs."

⁵ "Perth Incident," p. 82.

Ireland till the time of Tuathal;—now identified with Ailena Mirenn the Stone of the Divisions, a natural boulder on a hill in West Meath;—Uisneach, Usnagh.¹ Tuathal is fabulous, as we have already pointed out, and the name of the central object of Irish tradition before his time makes it pretty certain that “Uisneach” is fabulous too, and accordingly we look for its significance in the word *uisge*, water. Uisegenach is a name formed like that of “Featherstonehaugh,” really meaning, ‘connected with Featherstone’ (the ‘haugh’ is not pronounced by some at least of its bearers). *Uisgeneach* the central thing connected with water, situated on a hill—‘mons.’

Bradán, *salmon*, is not itself free from dubiety in meaning. Of all strange creatures at first sight to have such said of it, we have seen it mentioned as a source of a woollen garment (p. 13), but the name of the fish easily explains the grammatical quirk. *Brat* is a ‘cloth,’ ‘a covering,’ *bradan*, *bratan*, is ‘a salmon,’ *bratag*, with a feminine termination is the ‘furry caterpillar.’ *Bradán* is ‘mist,’ and the comparing of mist with wool is the evident source of the mysterious *sac-ban*, ‘white-sack,’ a woolly package of varying dimensions seen running along roads and hill faces to the terror of the Gael who meet it. Its characteristic is being “white.” The salmon is not the only bradan. The sturgeon is *bradan-fearna* (Dinneen), the ‘alder salmon,’ which suggests that the salmon proper was *bradan-iubhair*, ‘the yew salmon.’ The alder is one of the best woods to be used for purposes where it is exposed to the action of water and is therefore the favourite wood with which to make the step of a mast. *Eo*, *iubhair* as *crann*, ‘a mast,’ gives exactly the distinction we should expect, as we have said before, between the swallower and the swallowed (p. 85). There is also a bradan *beathadh*, the salmon which keeps others alive. *Eo* as Mughna has thus an androgynous character.

Of the tenth of March we are told, “to the angels was called Constantine, fair, luminous, by whom was found an angelic shaft (*eo*) the tree (*crand*) of the Lord’s Cross.”² O’Davoren quoting this explains *eo* as “*lignum i. crann*.” The significance of the fish as an emblem of Christ is well known; almost every one has heard of the acrostic in which the Greek *Ichthus* ‘fish’ forms *Iesus Christos, Theou Uios, Soter*. A knowledge of this at once explains how on the introduction of Chris-

¹ “Social History,” Joyce, p. 37.

² Felire of Oengus.

tianity any female traditions which seemed to require Gregorian treatment would become male.

There is another Gaelic word for a fish which is not without significance. "Iach, a *salmon*, i. bradan, O'Cl."¹ Iach is used as the genitive of eo, but it has a genitive *iaich* formed from itself. Stokes calls eo and iach "sister forms." Inman has already pointed out a connection between John and Jack, in Gaelic it might appear as Eo(ghanis) and Iach(us). Inman relates Ioannes with Ioni female, and Jack with Iacchus male,² which, granting that Jack represents *ιακώβ*, merely recalls the fact that Jacob, Iacchus and Jack have a common origin. Jacob was the twin brother of Esau of whom the characteristics are hairiness, redness, roughness, thoughtlessness, and being easily beguiled. Jacob was smooth, adept in cookery, compare the *bradan beathadh*, guileful, and the favourite of his mother. At his birth Jacob is represented as grasping his brother's heel, compare this with the statement that the "heel of the seed of the woman shall bruise the serpent's head." The grasping of the heel shows the same nature, as shown in the grasping of the inheritance, and of the blessing, which should have been Esau's. Jacob was the forefather of the Israelites, and from such information as we can gather, putting aside any question of the story originating with the twin brothers, we hold them to have been in inception male and female. How the story of Iacchus appears in Gaelic saint lore as 'Each' has been pointed out elsewhere.³ A present day account of Columba's connection with salmon and wells will be seen in the following from Arran, recited by an old native in 1905. "Colum Chille was with us in Arran. We have a well at the Pirnmill named upon him. The water never dries up and there is healing in it, and whatever trouble anyone has, fever or measles, he may drink as much as he likes and it will do him no harm. One time a trout was put into this well, and it ate up flies and any dust that happened to be in it. No person would touch it, and it grew up to be a salmon, and it was in the well twenty-seven years (thrice nine years.—Ed.), and were it not for what happened to it, it would have been there still. The way it left the well was this. Some person went at night to the well for water with a lantern, and when

¹ "Archiv. Celt. Lex.," vol. iii. p. 198.

² "Ancient Faiths," Inman, vol. ii. p. 927.

³ "Caledonian Medical Journal," vol. vi. p. 283.

the pitcher was put down, it brought up the salmon unknown to the person, and the salmon went out of sight, and from that time it was never seen." ¹

In Neot's well, Devonshire, were three fish and, though it was permitted only to take out one a day, when Neot was ill his servant took out two to tempt his appetite with boiled or broiled. The saint stuck to the letter of his contract, ordered them both back into the well, when they were immediately restored to life. His servant was then permitted to take out the regular supply, which was no sooner tasted than Neot was restored to complete health.² Neot as a personage is equated with Naud, Nud. The form of his name seemingly is connected with a Germanic root signifying 'enjoyment,' 'benefit,' 'profit.'³ Neat, nowt, are British words for cattle in the present day. The healing powers of Neot's well restored both himself and his fish; the Arran well, our reciter informed us, was of value to another Englishman. As he put it:— "There was a man in London very ill and he saw in a dream an island in which there was a well, in which there was water which he thought would heal him, but he had no knowledge either where the well or the island was, but he went from place to place trying if he could find it. At last he reached Arran, there he found the well, and when he drank the water, he got healing." Colum of the Arran well appears in the Devonshire tradition as Barius the servant of Neot. Dottin in his list of common words given expressly as Celtic in the writers of antiquity, says, "*βάρρων* (= Varro)," "courageous" in Celtic."⁴ Barrus is, according to Isidor, 'an elephant,' "unde et vox ejus *barritus dicitur.*" *Baritum* also *barditum* is the "harsh piercing note and broken roar" made by the Germans when attacking, according to Tacitus. In Bede's account of St Germanus we learn that in his first visit to Britain, a fire breaking out in the town in which he was laid aside with a broken leg, all the huts were destroyed but the one in which he lay. The limb was ultimately cured by an angel. This is a phallic parable, and we say so because on his second visit to Britain a certain Elafius (= elephant, unicorn?) whom all the people followed, had a son in the flower of his youth with a leg so contracted that it was useless. By passing his hand over the

¹ Collected by Miss E. M. Kerr. R.C.M.'s Unpublished Papers, 8681.

² "Folk-Lore," vol. xvii. p. 44.

³ *Ibid.*, p. 47.

⁴ "Manuel pour Servir a l'Etude de l'Antiquite Celtique," p. 68.

member, giving it the saintly blessing (?), he was enabled to deliver the youth whole to his father. Elafius must have had Germanic blood in him, Germanus' methods, naturally, were Germanic. His way of defeating the Saxons and Picts was by shouting at them. All his followers shouted "Hallelujah" till the hills resounded and the enemy was struck with dread, and such was their terror that their feet were not swift enough to deliver them.¹ Of course Germanus' shout was one taken from Christian literature, but shouting was a religious observance. In the Dionysia the god was loudly invoked as an important part of the ceremony, "Io Bacche!" "O Iacche!" and the name Priapus was connected with the Greek 'loud shouting,' from *βριήπιος* 'to call.' Suetonius gives us the key to this phallic Britisher's name. He says of Tiberius "he had several chambers set round with pictures and statues in the most lascivious attitudes, and furnished with the books of Elephantis, that none might want a pattern for the execution of any lewd project that was prescribed him."² Horace speaks of "mulier dignissima barris," and Rabelais speaks of "couille barrine des preux" the 'elephantine testicle of the courageous.' (See Dottin's "*βαρρων*" above.) In Icelandic *olifant* is used for the 'unicorn,' and is also 'a trumpet.' *βάραθρον*, Latin *barathrum* is 'a cleft,' 'a pit,' especially one at Athens into which criminals were thrown, and so came to mean metaphorically, 'ruin,' 'perdition'; the word was applied to an ornament worn by women, and was the name of a courtesan. That the worship of Baal was accompanied with loud outcry we know, "and they cried aloud, and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them"³—this is virtually the same practice criticised in Matthew, "use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."⁴

From what has gone before it may probably have struck the reader that the shouts of "*Ἰο Βακχος*" and "O Iacche!" and the *eo* and *iach* of which we have spoken at length might have some connection. As Priapus was in his worship connected with loud shouting so also is *Ἰακχος*, *ἰάχω* is 'to shout.' *βακχος* is admittedly the same name as *Ἰακχος*, Bacchus as

¹ Bede's "Ecclesiastical History," bk. I. chaps. xix-xxi.

² Tiberius, "Lives of the Cæsars," chap. xliii; quoted Priapeia, p. 181.

³ 1 Kings xviii. 28.

⁴ Matthew vi. 7.

Iacchus. Looked at merely from a historical point of view we incline to the belief that shouting was so essential a part of the Dionysic worship that the Greek verb to shout, was equivalent to 'to *iach*,' and is a derivative from the name of the deity, and Iacchus is the older form of the name of the god of Nysa. This suggests a more near connection between Germanus's "Hallelujah," and *Io Iακχος* as we may write the shout, which seems but an introductory consonant with the name of the god to follow, corresponding somewhat to 'hip, hip, hurrah!' and the *io* was repeated once or twice, seldom thrice also. "Hallelujah!" is derived from a Hebrew word *halal* translated 'to praise,' but it was a shout, and if there is not a connection between the *ia* of *ιαχω* and Jah, circumstantial evidence fails us. The two expressions seem to be in fact "shout Iah," and "shout Iach."

'*Io*, *Io*, is not only an exclamation, it may be of joy, fear, or sorrow, but is also the name of a daughter of Inachus (*Ἰωνη* the ace of a die), and a name for the moon at Argos. She was loved by Zeus, and to avoid Hera's jealousy was turned into a white cow (p. 57). Hera got possession of the cow, placed her under the care of Argus, but Hermes slew Argus, *i.e.* darkness in Sanskrit, with a stone, the sunlight apparently, which quenches the thousand stars. Persecuted by a gadfly sent by Hera, *Io* wandered over the earth till she found rest on the banks of the Nile. The Bosphorus got its name from her swimming across it, and 'Euboea' probably derived its name from her, and is therefore an exact parallel with the island to which Colman retreated after leaving Northumbria.

Iacchus was a son of Semele, also a rival of Hera's in the affections of Zeus, and as *Io* was a wanderer through the earth, so also was Bacchus. There is a name for the moon, Selene. Hera the great nature mother has also been equated with the moon, and Semele by metathesis seems to be Selene.

Let us go back to the youth driving the chariot, on the head ornament found in the sanctuary of Nodons. Iacchus of course is represented as a youth, and we suggested that he of Nodons represented the nodus between night and day as Lucifer. Lucifer is the name given to a star which appears in the morning in close connection with the sun. There is a star also Hesperus, which has the same relations in the evening sky as Lucifer has in the dawn. But when Lucifer is present in the morning, Hesperus is absent in the evening, and *vice versa*; they are in

fact the same star. This star's near connection with the sun allows her to reflect a brilliant light, and for this last reason, it is also called Venus. It does not remain always at the same distance from the sun, but day by day is seen somewhat further from it, till having reached its furthest point, it commences to approach the sun again and is lost in its rays. It has received a fourth name, the Shepherd's Star. If an object of reverence to shepherds, the worship must have been connected with a belief in his power to increase their herds, and the epithet of *Liberalis* would probably be bestowed on him, and the brightness of his light might account for his being called Nuad of the Silver Hand, an epithet also applied to Llod in Wales. Now our Nud was the superior wolf lord, and dogs or wolves were plentifully represented in Nodons' sanctuary. In Norse mythology we have Loki (fire) as a rebirth in *Fenrir*, who follows the moon in the form of a wolf threatening to devour him, at the end of the world. This Fenrir, in Gothic 'Fanareis' is Fanareis ulfr.¹ As the sun is female in Teutonic story, and as Venus is swallowed by her rays, it is surely not going very far from probability to suggest that the sun there plays the role of the 'Venus wolf,' Fanareis = Veneris.

The suggestion of a connection between Iah (Jah, Each (?), remember this is an ineffable name) and Iacchus is not new. Diodorus says that "among the Jews they relate that Moses called the god Iao."² The natural tendency of Christians is to look at all references by other writers as prejudiced, and unworthy attention, but Tacitus tells us further that Bacchus (Iacchus) had by some been supposed to be the god of the Jews. He goes on to argue that this statement is wrong because the Jewish institutions had no conformity with the rites of Bacchus.³ It were probably as pertinent to say that the god worshipped on a great occasion by the Pope of Rome and that of the Salvation Army were not the same because there was no conformity in the rites of the one with those of the other. The real position seems to us explicable in this manner. Omnipotence and wisdom, kindness and festivity, compare the worship of the golden calf, were ascribed to a deity; the wisdom and power appeal to one set of worshippers, and the kindness and festivity to another portion, and the original single god becomes two. The worshippers of the first ascribe to him authority for

¹ Grimm, vol. i. p. 202.

² "Isis Unveiled," Blavatsky, vol. ii. p. 301.

³ "The History," book v. chap. v.

the complete destruction of an opposing tribe, while the others show forth the joy of life by festivity which becomes licence.

A name which has nothing but a suggestion of divinity to one set of people may in the language of another seem quite different, *Eo* is said to be the Egyptian for an ass and phonetically equivalent to *Iao*.¹ If this is so, it probably accounts for the statement of Epiphanius as to the cause of the death of Zacharias, father of John Baptist. While offering incense in the temple, he saw the form of a man with the head of an ass. Under the influence of his astonishment, he was going to address the assembled people, "Woe unto you, who do you worship?" when the use of speech was taken from him. On speech returning, he declared what he had seen and the Jews slew him. It is further explained that the reason for Moses' instruction that the dress of the High Priest should have bells attached to it was, that he whom he worshipped hearing the noise might avoid being caught in that ugly shape.²

A reason for reverencing the ass by the Jews is found in Tacitus. During their flight from Egypt, they were sadly distressed for want of water. Seeing a herd of wild asses ascend a rock in a grove, Moses followed them and there opened springs which were the salvation of his people. "The figure of the animal through whose guidance they slaked their thirst and were enabled to terminate their wanderings, is consecrated in the sanctuary of their temple."³ In Exodus the water difficulty is impressed on the reader; but there it is Moses' rod that causes it to flow, probably the equivalent of the *Ἑρμῶν ραβδόν*, Hermes wand, Hermes to whom was dedicated the parting cup at a feast. Tacitus well knew that the Jews had progressed beyond a material deity. "The Jews acknowledge one god only, and conceive of him by the mind alone, condemning as impious all who with perishable materials wrought into human shape form representations of the deity. . . . In consequence they allow no resemblance of him in their cities, much less in their temples. They do not in this way flatter their kings, or show their respect for the Cæsars."⁴ Tertullian said "like many others, you have dreamt that an ass's head is our god. But a new version of our god has lately been made public at Rome, ever since a

¹ "Isis Unveiled," vol. ii. p. 523.

² King's "Gnostices," p. 231.

³ Tacitus' "History," book v. chaps. iii. and iv.

⁴ *Ibid.*, bk. v. chap. v.

certain hireling convict of a bull-fighter put forth a picture with some such inscription as this, 'The god of the Christians, Onokoihthe.' He was depicted thus—with the ears of an ass, and with one of his feet hoofed, holding in his hand a book, and clothed in the toga." The fact of the regal entrance of Christ into Jerusalem on an ass recorded on the authority of all the Gospels is sufficiently remarkable in this connection. The Greek epithet mentioned by Tertullian varies in form and may mean "lying in the ass' stall," or "ass worshipper."¹ The upstanding ears of the wolfish jackal, Anubis, the still more prominent ones of the ass, those of the cow Hathor and the white cow Io, are all connected we have no doubt, and another animal is added to the list by Epiphanius. "The Gnostic Sabaoth has, according to some, the face of an ass, according to others that of a Hog; on which latter account He hath forbidden the Jews to eat swine's flesh."² There is a totemic suggestion in this. Among the 'Sephiroth,' the "numerical emanations," according to the Kabbalah, the seventh and eighth correspond respectively to Jehovah Tzabaoth and Elohim Tzabaoth, the Lord of Armies and the Gods of Armies, the latter, the feminine passive potency having emanated from the former.³ We thus see that there was a female element connected with the title Sabaoth, the word Elohim being a plural feminine.⁴ Eloh, ALH, being a feminine singular, and, IM a male plural form, and thus when Elohim said "let us make man,"⁵ the title given him being an androgynous one, explains the writer's idea of whence came the power. In the Sepher Yetzirah, 'Book of Formation,' ascribed to Abraham, there is a passage by which it appears that the Holy Spirit, generally spoken of as male, is feminine. "One is She the Spirit of the Elohim of life,"⁶ which reminds us that *brig*, the root of the name Brigit, the Irish Mary, means 'exceeding power,' compare the statement in the Acts in which the disciples are informed that they should be baptised with the Holy Ghost, adding "but ye shall receive power after that the Holy Ghost is come upon you," or otherwise "the power of the Holy Ghost coming upon you."⁷

The Protestant Church rejects the worship of the female

¹ Liddell and Scott, s.v. *ονοκοιτης*.

² "The Gnostics and their Remains," King, p. 230.

³ "The Kabbalah Unveiled," Mathers, p. 26.

⁴ *Ibid.*, p. 21.

⁵ Genesis, i. 26.

⁶ "Kabbalah Unveiled," pp. 14, 22.

⁷ Acts of the Apostles," chap. i. verse 8.

element, except unconsciously in the Trinity. However correct this elimination of the female, it is not in accordance with the Kabbalah. As a recent Kabbalist said "what God is in Himself it is not given to man to know." "The human form is ascribed to God, but it is a purely hieroglyphical figure."¹ The relationship between the image of God and man is explained in this way, referring to the statement that man was created in the image of God. "The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final corresponding as will be seen with the Tetragrammaton IHVH, as it appears in Hebrew letters י The letter at the top I, yod, which signifies 'hand,' and ה is the equivalent of the numeral 10, the duration in months ה of human pregnancy counting by moons, establishing a decimal basis for calculation, while in Greek though I is the ninth letter, it also represents the decimal. Compare Io, the white cow, and eo the Gaelic fish of knowledge. O in Hebrew called *ayin*, the 'eye' is shown as y, our Y, the Greek Ϛ, υ. In the latter alphabet it is the twentieth letter and is called *upsilon*, 'o without the aspirate,' *omicron* being the aspirated o, there having been originally but one sign o for both letters u and o. Omega ω introduced in the time of Hadrian for oo is perhaps adopted from the Hebrew *ayin* y and appears in the Welsh w. It is a guttural letter in Hebrew and for purposes of the Kabbalah is connected with Q² as it is said "in the circuit of his mouth is it condensed into the palatal *quop* Ϙ. The same is said also of *yod* י, *Hee* ה. *Ayin*, 'eye,' o, is described as the "medium or splendour of mediation" (connection!) and denotes "the seven inferiors which were destroyed,"³ meaning, the primal worlds before the deity conformed himself as "male and female."⁴ *Quop*, Hebrew q, is the "bride" as is the last H of JHVH (p. 102) and is "the mountain of myrrh, the hill of frankincense."⁵

A study of the Evil Eye traditions current in the West Highlands of Scotland led to the conclusion that "eye" was only a figure of speech in its origin applied to the female pudendum, and that the proper cure for it was only to be had from a male. There are various observances which protect, but the real cure is 'silver water.' This is to be had from a stream

¹ "The Kabbalah Unveiled," MacGregor Mathers, p. 17.

² "Kabbalah Unveiled," p. 331.

³ *Ibid.*, pp. 331, 332.

⁴ *Ibid.*, p. 43.

⁵ *Ibid.*, p. 332.

“over which the living and the dead pass,” popularly supposed to be a ford or bridge leading to a churchyard. It should also be where two properties march, but it is a somewhat different conjunction than the estates of two neighbouring lairds, and no sixpenny bit or any piece of metallic silver will give the glistening property desiderated, to any potable water. The thing to be cured, made perfect, was the “unbalanced force !” of the “mountain of myrrh,” the conjunction of 10 as we write it, the column and the island, the VH י, the material manifestation and the bride.

We are not here discussing what one must believe in order that he may be in the way of salvation. We are endeavouring by comparison of our Gaelic legends with other sources of information, to form an opinion of the religious ideas of our Gaelic speaking forefathers, and, though the Kabbalah handles, in a manner which must appear blasphemous to many, much that is regarded from an entirely different point of view by the teachers of religion among us, while that religion is based on Jewish tradition, that we may understand it, we must not close our eyes to the exposition given of Judaism by the learned among the Jews themselves.

JHVH, in the Hebrew signs י is said to represent the father, the incomprehensible, the ה son, the material reflection of the father, and their two ה female complimentary powers. The explanation is as follows. The letters read from above downwards are Yod, He, Vau, He, the meanings of these Hebrew names being ‘hand,’ ‘window,’ ‘peg,’ ‘window.’ The sign Yod is composed of two parts, the upper portion is the ‘crown’ and the appendix represents ‘wisdom,’¹ and this figurative explanation appears in Gaelic tradition as already mentioned as ‘the nut,’ which supplies ‘wisdom’ to the Irish fish. These are the two first of the primordial Emanations, of which there are ten. The third Emanation which united with the two first makes the Triad is the feminine passive potency called ‘understanding,’ co-equal with ‘wisdom’ the great feminine form of God, the whole representing the FATHER. In the passage in Daniel’s dream, in the description of the fourth beast with the ten horns,² we are told it had ‘a mouth speaking great things’; thus explained, the tongue is the *Yod* joined with *He* the supernal mother, “the speech is the marital influx flowing forth from the bride; for the queen is called the word; but the great things,

¹ “Kabbalah Unveiled,” pp. 23, 24.

² Daniel vii. 8.

are the inferiors of all grades produced." ¹ Yod is "the symbol of the member of the treaty," the treaty of the circumcision, and denoteth the actual combination with the female; like as it is written "and the just man is the foundation of the world," ² because by the letter I, J, *yod*, is understood the fundamental member by which the world is preserved in existence.³ This primary trinity is composed then of a duad of opposite sexes and a uniting intelligence 'wisdom.' The other Emanations are the same, the connecting link being the 'Spirit' (*ruach*) in all cases.

We have here then a reasoned phallic foundation for a monotheistic religion.

The Kabbalah is the Jewish gnosis. It explains the objects to be revered and their attributes, and if correct, is a history of the development of Jewish religious thought. The early Jewish Christian church must have been the earliest of all Christian churches and must have been influenced by the Kabbalah.

The pure side of phallic worship seems to have attracted very little attention in later times. The individual plant or animal has a limited existence only, but the number of both, in favourable conditions, does not diminish but tends to increase, and for the purpose of this increase special organs are provided. The seed having been sown and the new individual created, life and growth depend on nourishment and necessary warmth. Heat and light are both derived principally from the sun. We hear often of phallic worship and of solar worship, but it appears to us that there was no such individualism in religious systems, inspiration was got from the forces of nature at large. Such certainly seems to be the case in the Kabbalah. The so-called worshipper of the phallus worshipped not the instrument but the power inherent to it. Another did not worship the sun but the heat and light he owed to its existence. The idea of the Jewish deity was neither phallic nor solar in its origin, but a combination of both. We shall try to prove the accuracy of this statement, but before going further we would point out that in warm climates, the sun has a destructive as well as a constructive power. The burning heat of the orb is quite as appreciable as its kindly warmth, and thus the ascription of "vengeance," as one of its 'emanations' is easily comprehensible.

¹ Kabbalah Unveiled," p. 58.

² Proverbs, x. 25.

³ "Kabbalah Unveiled," p. 62.

We have alluded to the androgynous character of the beings spoken of in Genesis. These beings were apparently immortal, Adam himself was created immortal. They were perfect beings, complete in themselves, but the theorists in religion found none such inhabiting the earth. Adam originally then an androgynous being had two sides, the one male, the other female, but his immortality being taken from him, his female side was made one individual, but an 'unbalanced force'; as the Bible narrative makes it, a rib was taken from Adam's left side to make Eve, and then Adam and Eve were a perfect unit. Of course the narrative as given makes the loss of immortality subsequent to the separation. The phallus is merely the symbol of the male side of the divided Adam, the female side, that is Eve, has its own symbol.

The sun, as we all know, rules the day, its companion the moon rules the night. In the Jewish cosmogony the sun and the moon combined were the perfect source of light. In Genesis there is no mention further than that we have already quoted of the separation of the sun and moon, but it is sufficient. The perfect human and the perfect luminary were in origin individuals, not pairs as we see them now.

It is curious to find how this appears in Gaelic. The breast, as an entity, has two teats, so the Gael speaks of "leith chioch," 'half teat,' a single breast: "leith cheathramha," *half a quarter*, a single thigh: "ta se ar leith-laimh," *he is half handed*, he has but one hand.¹ A twin child is "leth aon," *half one*: a pregnant woman is "leth-tromach," *half heavy*, an idea evidently specially connected with Ulster, for the men there were subject to what has been called the "couvade," doing their full half of the act of reproduction. The expression "leth-amadan" is the English "half a fool," as applied to a ninny, two fools do not make a perfect individual, though a male and a female fool may make a perfect idiot.

Let us now try to demonstrate the Kabbalistic deity as ex-cogitated from the sun, the moon, the phallus, and the yoni. The Hebrew *yod* י is the first letter of the ineffable name of the Supreme Being, and is the number ten, and is so because it is the *monad* containing other nine within itself. By reflection it causes an image of itself, as a face in a mirror, and so we have a duad and so by continued reflection numbers are increased. Yod is then the father of all things, it is the first

¹ Dinneen.

“ emanation,” it is called *kether*, ‘ the crown.’¹ So far the idea is phallic. It has many names “ I am,” “ the Concealed of the Concealed,” “ the Ancient of Days,” “ the Smooth Point ” (p. 29), but it is also called “ the White Head,” and the “ Vast Countenance.”² To look at the sun is impossible, but we know it is there. The sun is both manifest and concealed. It is symbolically a profile, *i.e.*, “ it is all right (side).” The next two emanations are ‘ Wisdom,’ a masculine active power reflected from the first potency, the Crown, the third is a feminine passive potency, the ‘ Understanding.’ If we represent each of these emanations by a stroke, the first and second cannot complete a figure till the third is added to them, forming a triangle which completes and makes evident the Supernal Trinity used as a symbol for fire, called Mother,³ Δ . We have pointed out that the highest Trinity is only known by its influences, as the sun by its rays,⁴ and these influences are compared to the hair of the head and the beard. “ From the skull of his head hang down a thousand thousand myriads, seven thousand and five hundred curling hairs, white and pure, like as wool when it is pure.”⁵ These hairs are symbolical, they are fountains radiating into a large number of worlds which are “ hidden and concealed,” and no man knoweth them save himself.” The imagery here is evidently derived from the sun. The idea then is that the unmanifested Trinity was completely shrouded from sight by his locks, his “ influences,” just as the sun evades observation by his rays. It is, we think, fairly evident that the priestly tonsure is connected with this description of the head of the Supreme Deity with which we have already dealt. “ The forehead of his skull is the acceptance of acceptations, and that forehead is called Will-power . . . and when it is uncovered the prayers of the Israelites ascend.”⁶ That this might account for the enlarged forehead of the Magian tonsure seems possible, and as the first emanation, the invisible male potency, is called ‘ the Crown,’ it is interesting to note that Ceolfred speaking of the old Scottish tonsure said “ when you come to the neck you will find the crown you thought you had seen so perfect cut short ” (p. 52). Evidently the style of hair arrangement did not reach the shoulders. We are told the curling hairs of the supreme trinity fell down

¹ “ Kabbalah Unveiled,” MacGregor Mathers, p. 23.

³ *Ibid.*, p. 25.

⁵ *Ibid.*, p. 119.

² *Ibid.*, p. 24.

⁴ *Ibid.*, p. 137.

⁶ *Ibid.*, p. 122.

completely to the rise of the shoulders "so that his neck may not be seen because of that which is written,¹ "because they have turned away from Me the neck and not the face." The hair is also said to have lain less close to the ears, from which the Magian tonsure started, lest it should cover them, because it is written "as thine ears are open."² The priest of course represents God on earth and the open ears and the extended "will-power" symbolised the ascent of the prayers of the worshippers. "If," says the Kabbalah, "any man wisheth the King to incline his ear unto him, let him raise the head of the King and remove the hair from above the ears; then shall the King hear him in all things whatsoever he desireth."³ This is explained as a request directed towards the 'Crown' through 'Aima' the Great Mother, the first *H* of the 'Four Letters,' to incline the manifested portion of the deity to be favourable. Aima represents 'Understanding,' also called 'the Great Sea,' the Gnostic 'Bythos' (p. 49). This is a parallel to the supplication of the Virgin Mary = Mare, 'the sea,' in Gaelic *Moire* = Mary, *Mor* used like *Dia*, God, in salutation, *mor dhuit*, 'hail,' *mor*, 'the sun' as in *ta mor 'na suidhe*, 'the sun is up,' literally 'the sun is in her seat';⁴ *Muir*, 'the sea.'

"When the prayers of the Israelites ascend then is uncovered the forehead of the benevolence, and it shineth down on the forehead of the Lesser Countenance and judgment is quieted."⁵ The forehead of the Lesser Countenance we are told is "the inspector of the sinners of the world," and is not uncovered "except in that time when it is necessary to visit sinners for the purpose of examining their deeds." "Then the whole Universe is brought under judgment."⁶ Here we see again the intercession of the manifested deity between man and the unmanifested, because "there is no light in the inferior eye so that it can be bathed in redness and blackness except when it is beheld by that white brilliance of the superior eye which is called the bountiful eye."⁷ The simile is drawn from the inflammation and blindness caused by looking at the sun, and we must remember that long before Christ the brilliance of the moon was known to be the reflected sunlight.

The idea of the supreme deity as an impersonation of wisdom recognisable by his white locks, finds reflection in the

¹ Jer. ii. 27.

³ "Kabbalah Unveiled," p. 307.

⁵ "Kabbalah Unveiled," p. 183.

⁷ *Ibid.*, p. 127.

² Ps. cxxx. 2.

⁴ Dinneen.

⁶ *Ibid.*, p. 183.

Gaelic Find, Fionn, words signifying 'white' and 'hair.' Find's habit of getting his wisdom by putting his finger in his mouth will be clearer as we proceed.

The supreme deity represented by י (yod) = 10, the ten "emanations"; the first three of these the Vast Countenance, were as we have pointed out, the invisible unmanifested deity, the other seven are the manifested deity, the Christian son. These seven manifestations are composed of two trinities and a unit. In the symbolical name (JHVH) the unit is represented by the same symbol as in the first half of it H = window; as the first is the supreme unmanifested mother, so the latter is the "Holy City," the "Bride" of the Apocalypse, the "mountain of myrrh, the hill of frankincense" of the Song of Solomon iv. 6. The third letter of JHVH י V is as a numeral 6, which represents the two junior trinities of the supreme deity and with the letter H completes the whole number 10. VH, V in conjunction with the Bride are the two junior trinities and the Bride completing a perfect (androgynous) junior deity and are the "Lesser Countenance" spoken of above which receives its light by reflection from the Greater Countenance. The locks of its hair are less numerous (nine to thirteen) than those of the Greater Countenance, but instead of being pure white they are jet black. This hair (beard) began to appear "from the top of the ears (the crescent moon?), and it ascendeth and descendeth in the place of fragrance" (the cheeks, the apples),¹ "it commenceth before the ears,"² and "short hairs descend through the place of the throat and cover the position of the neck."³ The Lesser Countenance then with its black hair is the moon, the Greater Countenance with its pure white brilliant locks the sun, the former capable of examination by the eye, manifest therefore, the other incapable of being so regarded, unmanifest.

We must now consider the phallic symbolism and to be candid we fail to see anything less respectable in doing so than in considering the other. This part of our subject is connected altogether with the Hebrew form of the 'Four Letters' and stirs the question whether these forms were invented for their special use in the construction of a symbolic name, or already existing were joined together as a symbol of the supreme deity, somewhat regardless of the sound conveyed by their connection and so becoming *ineffable*. If the latter was the intention, it

¹ "Kabbalah Unveiled," pp. 134, 135, 324.

² *Ibid.*, p. 327.

³ *Ibid.*, p. 81.

has been fairly successful. If the Hebrew letters on pp. 96, 97, are looked at the following statement will be comprehensible, "assuredly *yod* impregnateth *he* and produceth a son, and she herself bringeth him forth." "For in their conformations are they found to be the perfection of all things, father, mother, son and daughter."¹ "*Yod* is the beginning and the end of all things."² In the 'Four Letters' the two *hes* ך symbolise severity, the mother and the bride, while the fourth emanation, the forehead of the Lesser Countenance represents mercy. These of course are opposing forces, if either is in excess, the balance of force is disturbed, and, whether there is an excess of mercy—weakness, or an excess of severity, an origin of evil will exist. In accordance with the androgynous theory, severity and mercy combined in exact balance are styled judgment. Judgments are the flowing hair of the Lesser Countenance, and when on these judgments shines the pure light of the superior trinity, all things are in perfect peace and so descend into the world and "the Male and the Female are united and the worlds all and several exist in love and in joy."³ Mercy and love proceed then, from the head of the junior deity, the VH of the 'Four Letters,' and mercy is said to enter the Holy of Holies as it is written "for these JHVH commanded the blessing, *even life for evermore.*" *Blessing* then we see is continued existence, of course translated as the eternal life promised in the hereafter, but the Kabbalah puts a different light upon this. The "Holy of Holies receiveth blessing, in the place which is called Tzion."⁴

"This place is called Holy, and all the holinesses of the male enter therein, through that path (of judgment) of which we have spoken. But they all come from the supernal head of the male skull. . . . And this blessing floweth down through all the members of the body even unto those which are called Tzabaoth, the Armies." . . . "And all that which floweth down throughout the whole body is congregated therein and therefore are they called Tzabaoth, the Armies." . . . "And that which floweth down into that place where it is congregated, and which is emitted through that most holy Yesod, 'Foundation,' is entirely white, and therefore is it called Chesed (mercy)."⁵ The "Foundation" is the ninth emanation, the last of those

¹ "Kabbalah Unveiled," p. 282.

² *Ibid.*, p. 284.

³ *Ibid.*, p. 295.

⁴ *Ibid.*, 338.

⁵ *Ibid.*, p. 339.

of the supreme deity (father and son) which contain a male element, the tenth emanation being purely female.

It is clear enough from the above what "the Armies" are, the germs of all humanity, but the Kabbalah explains this in so many words. It tells us that between the thighs are contained "duo renes, duo testiculi masculini. Omne enim oleum, et dignitas, et vis masculi e toto corpore in istis congregatur, nam omnes exercitus, qui prodeunt ab iis, omnes prodeunt et morantur in orificio genitalis." . . . "Per hoc fundamentum ille ingreditur in feminam; in locum qui vocatur Zion et Jerusalem. Nam hic est locus tegendus feminae, et in uxore vocatur uterus."¹ "We have learned that the male is extended and conformed with his parts, and there is formed in Him "forma partis tegendae purae, et illud est membrum purum." "Longitudo autem membri hujus est 248 mundorum, et omnes illi pendent in orificio membri hujus, quod dicitur *yod*." "Et quum detegitur *yod*, orificium membri; detegitur Benignitas superna."² We have said that mercy was a male emanation and it is here explained that the 'Benignity' is not the whole member but "orificium membri." In studying the Evil Eye in the West Highlands it was clear that there was, as it might be, a confusion between the two genital orifices. This is explained by the above; to receive 'the blessing' that is, *continued life*, "the Armies" must pass from the male to the female and remain there in what by itself is the evil eye, yet they also pass through the little "orificium membri," which by itself is thus also likened to an eye. This uncovering is of course the retraction of the prepuce, the treaty of circumcision. The 248 worlds is one of those pieces of 'gematria' by which words are explained by the totals of the numbers of their component letters, the number 248 = rechem = mercy. To shortly sum up we have seen that the first trinity by its brilliant white locks passes on its powers to the two junior trinities, and flowing down through all the members, is congregated and passes "entirely white" through the foundation, when by the conjunction of the two inferior trinities with the bride, the manifested portion of the deity becomes complete, *i.e.*, androgynous. This then demonstrates the origin of the superstition of how to "mitigate" the evil eye by "silver water." (p. 96). "When the Male is joined with the Female they both constitute one complete body and all the Universe

¹ "Kabbalah Unveiled," p. 337.

² *Ibid.*, p. 231

is in a state of happiness because all things receive blessing from their perfect body. And this is an Arcanum.”¹ “And that which is not Male and Female together is called half a body.”² Compare the Gaelic idiom, p. 99.

Before leaving the Kabbalah, referring to the mystic *Eo Mugna* of the Gael and Yggdrasil of the Norse, the Kabbalah explains, and this is quite in accord with what we are told in Genesis, that the tree of life is the united body, male female, the tree of knowledge of good and evil, the separated body, male, and female.³

In this connection the text “I will be upright before him, and keep myself from the sinner,”⁴ is treated as pertinent, and as a matter of purely phallic symbolism; keeping oneself from the sinner being explained by the text “and hath married the daughter of a strange god.”⁵ The ‘mitigations’ of the ‘rigidity,’ ‘uprightness,’ of the male by the ‘severity’ of the female, takes place “in nuditate, seu parte maxime contengenda in toto corpore faeminino.”⁶ The Lesser Countenance has naturally a nose but it is short.⁷ It however emits smoke, a product of fire, and when the smoke issueth from the nose (not “nostrils” as in our versions, the word used is singular)⁸ “the nose is lengthened.”⁹ The Hebrew idiom for having mercy always refers to the nose, to “lengthen the nose” is equal to “to defer anger.”¹⁰ The nose then of the Lesser Countenance is a symbolic expression for the phallus, the columna, the sword of Lugaidh, the white snake of Dr Beaton, etc.

We have seen that Columba’s first ancestor was Cathair Mor, ‘the Great Seat,’ and how there were prepared for Ciaran, Boethine and Colum chairs of gold, silver and glass (p. 21). Columba there being described as red-faced, of a white body and curling hair. Also how ‘My Jump’ *Moling*, reached “the church and sat in his place of prayer” (p. 19). Compare these with the following “when the mother is separated and conjoined with the king face to face in the excellence of the Sabbath all things become one body. And then the Holy One . . . blessed be He! . . . sitteth on his throne, and all things are called the Complete Name.”¹¹

The most elementary student of Gaelic tradition will re-

¹ “Kabbalah Unveiled,” p. 334.

² *Ibid.*, p. 335.

³ *Ibid.*, p. 336.

⁴ Psalms xviii. 24.

⁵ Malachi ii. 11.

⁶ “Kabbalah Unveiled,” pp. 232, 233.

⁷ *Ibid.*, p. 196.

⁸ Psalms xviii. 8.

⁹ “Kabbalah Unveiled,” p. 193.

¹⁰ *Ibid.*, p. 317.

¹¹ *Ibid.*, p. 337.

member that the Tuatha De brought from Dobhar and Iardobhar four precious things; Lughaidh's spear, the cauldron of the Dagda, Lughaidh's sword and the Lia Fail. The Kabalistic signs attached to the 'Four Letters' are the wand, *yod*; the cup of libation, *hee*; the sword *vau*; and the shekel of gold, the later *hee*. Lughaidh means 'light'¹ so his spear corresponds to the 'wand,' *yod* (י) the supreme light, and the sword to *vau* (ו), the two inferior trinitities in combination, the son. The cauldron of the Good God, corresponds to the cup of libation of the supreme *hee* (ה), the Mother, and the shekel of gold must correspond to the Lia Fail. The Lia Fail was the supreme seat of the Scotie kings. *Fal* is a 'ring,' 'an enclosure,' and the enclosure from which the red sandstone seat in Westminster came is clear enough, but in connection with the Kabalistic shekel of gold, let us recall, that the golden chair was retained for Ciaran, son of Beoan, the wright. Beoan is 'the living one' and we know who was son of the carpenter. Ciaran means 'the dark coloured one,' even 'black' says Dinneen, *ciar-dhubh*, 'coal black,' compare the colour of the hair of the 'Lesser Countenance' of whom the female complement was the shekel of gold, and Dinneen also tells us that *fail* means 'in company with,' *bhfail ban*, 'in the society of women.' *Faw* Jamieson gives us as 'pale red.' It may signify *dun* and described the complexion of a gipsy "Johnnie Faa"; Jamieson quotes "ferly fayr wes the field, flekerit and faw with gold, and goulis in greyne." *Strangely fair was the field, flecked and faw with gold, and gules (red) in green.* *Faw* is evidently yellow, golden yellow, a favourite comparison for a ripe corn field. Again "of collour *fauch*, schape like an hempyn sail." The history (!) of the Lia Fail is romance excogitated from stories founded on those mysteries of which the esoteric meaning, if not forgotten, was not put on record by the reciters.

Of the Kabalistic ten emanations of the divinity, the 'Foundation,' *Yesod*, is the ninth emanation, the last male one, spoken of also as the "path of the Foundation,"² the way of descent of the 'Mercy,' after junction of the male and female, 9th and 10th emanations, these become a perfect body (the Christian Trinity) shedding blessing on the universe (p. 103). In the Four Letters, the 'Bride' of the Apocalypse, the fourth

¹ Moonlight, see "Perth Incident," 226.

² "Kabalah Unveiled," pp. 26 and 56.

letter, has for its sign 'a shekel of gold.' This we say must be the Lia Fail, the fourth precious thing of the Tuatha De, which has materialised as the 'foundation' of the Scotie throne the seat of Judgment and Mercy, with a competitor in the white stone which cured King *Bride*, Brude, at "Inverness," 'the opening,' *mundung* of the *nose* (p. 105), and may (?) be the rock crystal ball that was in the possession of the Robertsons of Strowan.¹ Let a comparison be drawn between the above facts and the incident so often quoted as evidence of human sacrifice when founding a house, that of the burying of *Odhran*, Oran. Said Columb-cille then to his family "it is good for us that our roots should go under earth here." And he said to them "it is permitted to you that some one of you should go under the clay of this island to consecrate it." Odran arose readily and spake this: "if thou shouldst take me," quoth he, "I am ready for that." "O Odran," quoth Columb-cille, "thereof shalt thou have the reward, namely, the prayer of no one shall be granted at my tomb unless he shall first ask of thee." "Then Odran went to heaven (and) then he, Columb-cille, founded the church of Hi."² "Or = Lat. aurum." The *d*, *dh*, are a 'heraldic' difference and virtually do not count. Apparently the Lia Fail was in its origin the Pale Stone, "*palleo*, 'to be or look fallow,' or yellow; *saxum quoque palluit auro*, Ov. M. II. 110."³ We do not propose here to enter into the question of the burying of live persons at the foundation of houses, a custom said to be traceable all over the world. The custom, if it really existed, was symbolical and phallic. That people could be got to sacrifice themselves like the mythical Oran, students of folk-lore can easily understand. Take an example from the island of Fiji closely approaching what is told us of Oran himself, where they buried alive any old person or sick man not expected to recover. "A missionary relates that a young man, afflicted with a wasting disease asked to have his sufferings ended in this way, but, repenting when half way through the operation, began to call out for release. His relations thereupon told him not to give so much trouble. "Come, now," they said, "be buried decently, according to custom."⁴ Stories of this sort have an attraction and a persistence in popular belief such as makes

¹ "Caledonian Medical Journal," vol. vii. p. 34.

² "Revue Celtique," vol. ii. p. 201.

³ Lewis & Short *s.v.* *palleo*.

⁴ "Journal of the Royal United Service Institution," vol. xlvii. p. 8.

it almost impossible to come to a conclusion whether individual cases are facts or fancies. The story of the pascal sacrifice of children by the Jews is a case in point.

For a sample of the phallic significance of the colour "tawny" as we may say, does not Panurge call Friar John "a tawny little couillon" as well as "swarthy." ¹

There is an absurd story in the life of Ciaran from the Book of Lismore which tells how when his mother was preparing blue dye, that, because she asked him to go from the house when she was going to dye the cloth, he took offence and said "sriabh odhur annsumh on," let there be an *odhar* stripe in it, said Ciaran. Ciaran also had a special *cow* called the 'odar Ciarain.' ² We thus see a connection between Ciaran and Odhran. The question of burying is really the important thing in the history of Odhran. Reeves in his "Columba" says, "it is a remarkable fact that the principal, and now only, cemetery in Hy is called the *Reilig Orain*, after him instead of the patron saint, and has been so for many centuries; for in the Gloss to the Feilire of Oengus, at St Odhran's commemoration, October 27th, it is observed, 'of Hy Colaim-cille .i. of Relic Odhrain.' Probably Odhran was the first of St Columba's fraternity who was interred in the island, and the whole island being called after the patron, the cemetery took its name from the first kinsman of his community who was buried in it." ³ Odhran and Colum are the same thing, Oran is 'tawny Colum.' Odhran was not the first man buried in Iona, unless they deported the first to die, for book iii. chap. vii., of Adamnan's Life tells that one called Brito, said Columba, "is the first person that hath died among us in this island." Brito, we need not doubt, means Briton. Odhran's special connection with burial grounds and the procreation of children, say, 'the founding of a house' is shown quite clearly in his connection with the Isle of May on the opposite side of Scotland. "In that Isle of May there was anciently erected a monastery of fair coursed masonry, which was destroyed by the Angles, but the church remains to this day much visited for its miracles by the people, and *thither women come in hopes of offspring*. There is *also a celebrated cemetery*, where the bodies of the martyrs repose." ⁴

¹ "Rabelais," bk. iii. c. 28.

² "Saints from the Book of Lismore," pp. 121, 266, 267.

³ Notes to book iii. p. 289.

⁴ "Kalendar of Scottish Saints," Forbes, p. 267.

The original saint of the Isle of May appears as Adrian. "His true name of a Scot was probably Odran, as the name of the patron saint enters largely into those of the clergy of the place with the usual prefix of Gilla or Maol; and we find a subsequent Bishop of St Andrews called Macgilla Odran, son of the servant of Odran."¹ We have no doubt of this guess being correct. He is said to have come from "Hungary," from the "province of Pannonia in Hungary."² There must have been some reason for this. "Their red or yellow hair, prominent cheek bones and sallow complexion,"³ describing the Huns, seems to indicate a recollection of the name Odran, 'the sallow one,' at the concoction of this more modern version of the settlement of the Isle of May, and the district of Pannonia refers us to the Latin *pannosus*, 'flabby,' 'shriveled,' 'wrinkled,' the result of his 'burial'! Bede tells us of a Hadrian who died in 709, the year before Ceolfrid's letter to Naitan about the Easter Celebration and the proper tonsure. That the Isle of May had some previous religious importance is clear from the statement that Adrian before settling there "expelled the demons and wild beasts from the Island of May and there made a place of prayer."⁴ As the island of May is about a mile long and half a mile broad there can have been few wild beasts in it. Our deduction from this is that the Isle of May was a sacred island of the old Scotie church, a *damhinish*, an island of the 'damium,' which accounts for the wild beasts, *damh*, a stag, and Odran being transmogrified into Adrian, represents the demons. Hadrian was an 'African' and skilled in Greek and Latin. His location was, after his day, called St Augustine's, Canterbury. For what the remark is worth, the Comedovae (p. 113) Matres, were styled Augustae, "Comedovis Augustis."⁵ We have our doubts of the Canterbury Hadrian though he is in Bede. All these islands owe their sanctity as symbolic of the *locus* mentioned.

On p. 107 we have pointed out that the crystal ball of the modern heads of Clan Donnachie has some claim to be considered in connection with the Lia Fail. This has been considered at length elsewhere.⁶ The point we would make here is

¹ W. F. Skene quoted "Records of Priory of May," Stuart, p. 1.

² "Kalendar of Scottish Saints," p. 266.

³ "Malte-Brun Geography," vol. vi. p. 418.

⁴ "Calendar of Scottish Saints," p. 267.

⁵ "Hibbert Lectures," 1866, p. 103.

⁶ "Caledonian Medical Journal," vol. vii. p. 29.

that some such pebble as it, is referred to in the story of the curing of Broichan, the king's druid. "The pebble was immersed in water and in a wonderful manner, contrary to the laws of nature, the stone floated on the water like a nut or an apple, nor, as it had been blessed by the holy man, could it be submerged. Broichan drank from the stone as it floated on the water, and instantly returning from the verge of death, recovered his perfect health and soundness of body." ¹ What nuts and apples are has been already alluded to (p. 86). Broichan, compare *bro*, a quern, *brochan*, porridge. The buoyancy of Colum's stone is thus well authenticated, and we wish to point out that this power of floating was a special characteristic of Odran. In the Calender of Oengus at October 27th, the entry concerning him appears "Odran abb saer snamach," that is, 'noble abbot Odran, swimmer,' and curious to say it was into an island in Corcoduibne, a settlement of Aitheach Tuatha, the servile tribes,² that he swam, and the name of that island is given as 'Gair mic *Moga*,' the 'cry of the son of the slave.'³ Io *Bacche*. (?) Who was the slave? If we look to the Annals of the Four Masters, we find stated that in A.D. 10 was the first year of the reign of the cat-headed or slave-headed Cairbre who had killed the nobility in the massacre by the Aitheach Tuatha. These are said to have been servile tribes, but who they were is explained in the following verse quoted to show that they were "strangers," not slaves, "*mogha*."

"The herdsmen are not slaves (*mogha*)
The clan Aedh are not slaves ;
No great free race is subject to bondage,
The children of Milesius are not under slavery."

These were the children of Aedh (fire) and also of Milesius and are said to have been *buicnecta*, translated 'herdsmen,' but really signifying the 'cup' or 'chalice folk,' and this cup was the cup of libation of the Supreme Mother (p. 106) of the Kabalah, the cauldron of the Dagda explained by the entry in Cormac, "Cera .i. in dagdae," which Stokes says was possibly connected "with the Latin *cerus* 'creator,' Ceres.⁴ Ceres, Demeter, Mother Earth. The story in fact is told of the

¹ "Life of Columba," bk. ii. chap. 34.

² "Manners and Customs," O'Curry, vol. i. p. 28.

³ "Calendar of Oengus," Stokes, clx.

⁴ Cormac's "Glossary Translation," p. 47.

Roman invaders of Britain.¹ The critic may here step in and say that the Kabalists did not worship Ceres ; true, under the name, but a common idea was there and we do not pretend to be able to disentangle all the threads of the web of early Gaelic story.

¹ See "Perth Incident, 1396," p. 149. "Manners and Customs," O'Curry, vol. i. p. xxvii.

MOTHER DEITY

As already stated, so far as we can see, the production of religious systems from single objects of origin, *e.g.* a solar worship, lunar, phallic, is a mistake. Each may have its share and one may be most prominent, but not one of them itself, the sun, the moon, the phallus, supplied all the ideas in the mind of the originator of the system.

With those who came in contact with the Latin race, the sun is male, the moon female, and this influence we think is recognisable in Cymric and Breton. Where or when the idea started, the opposite of the Latin view was the case in Northern Europe in early times, say before the commencement of literature. Among the Gael all heavenly bodies are female, in Dutch the sun and moon are common gender, but in the Teutonic languages generally the moon is male, the sun female. When we compare the words *man*, *mann* with *máni*, the moon, this coincidence appeals to us as strong evidence for a connection in meaning between them. The comparison of the eye to the moon is marked in Icelandic, the words *bra-mani*, *enni-mani*, both meaning the 'brow-moon,' are the eye.

There is an old custom in Iceland, recently, and presumably still, in use. "Children immediately after getting up are made to run out of doors bare-headed, there to say a short prayer or verse, and when they return 'bid good-day'—a 'good-day' not being allowable till this is done; this is called "fetching the good morning."¹ This custom seems to put the female sun into the place of the highest object of worship, and in a latitude where the sun is entirely beneficent, and where the term for a lady of distinction was that of 'bread-maker,' we draw the conclusion that the femininity was the cause of the superiority. Curious to say we find among the Jews, according to the Kabbalah, traces of this female supremacy, though we have tried to demonstrate the androgynous basis of its reasoning. We have pointed out that the "Influence of the Most Holy Ancient One" flows down into creation by means of the very brilliant whiteness which conceals him. "And the Elohim

¹ Cleasby's "Icelandic Dictionary," *s.v.* 'Sol.'

said, let there be light and there was light." "Therefore is commemorated the Path Hoa (Hua), that is, the mother of understanding, who is called Elohim. She also is called Hoa on account of her truly secret nature."¹ Hoa and Elohim, the latter *the creator of light*, are interchangeable and "both are feminine." They are Aima the Supernal Mother; and now we come to the "Three Mothers," the "Great Supernal Feminine Triad, which is even BEFORE THE TRIUNE FATHER. I may say no more here; in fact I have almost revealed too much." "When Aima the Mother ariseth, and is included in that subtle ether (the Influence), then She, Aima, assumeth that white brilliance." Here we see then, even in the case of a deity reasoned out on an androgynous basis, there is admittedly a supreme female element.

There were a series of divinities, common to the continental and insular Celts and Germans, known to us only by inscriptions and sculptures of the Roman epoch. On the bas-reliefs they always appear as three young women with a grave and benevolent air, clothed in robes to their feet, generally in a sitting position, and bearing fruit and sometimes an infant on their knees. In one instance the centre one of the three is seated with a basket of fruit on her knee, the two others stand erect, raising with one hand the folds of their drapery, and with the other putting aside the upper part of the same garment with which their heads are covered. They were called *Matres*, *Matrae*, *Mairae*, *Matronae*. The beliefs connected with 'The Mothers' have been carried over into Christianity in the reverence for the Virgin. We find other names for like deities, *Dominae*, *Virgines*, *Comedovae*.² All these names, Mothers, Ladies, Virgins, are clear enough, though it is worth while noticing the virginal character of "The Mothers," but *Come-dovae* is not clear. Rhys connects it with the Gaelic *comdiu*, *coimmdiu*.³ Christ is called the *coimmdiu*, but it is generally considered as the equivalent of 'lord,' and is certainly used as applying to a nobleman, with no claim to divinity.⁴ *Coimm* is a 'cloak,' 'shelter,' 'protection'⁵ compare Aed's cowl sained by Colum (p. 5). In a Glossary written at Cork after 1766, nominally of Scottish Gaelic, we find the following:— "*coimdhe*, ye trinity."⁶ The question arises whether Christ

¹ "Kabalah Unveiled," p. 54.

² "Revue Celtique," vol. iv. pp. 27 to 35.

³ "Hibbert Lectures," p. 103.

⁴ "Calendar of Oengus," ccxxxvi.

⁵ Meyer, "Contributions." "Archiv Celt. Lexik.," vol. ii. p. 417; vol. iii. p. 183.

⁶ "Archiv Celt. Lexik.," vol. iii. p. 152.

was so-called because He was a member of the Trinity, or because He was a 'protector.' It certainly seems a strong step to take, to apply a title descriptive of the deity to an earthly ruler, though of course, examples of it are to be found. We suppose that our modern authorities found their interpretation 'lord' and reject the idea of 'equal deity,' not merely from the old spellings before them. Humbly we admit a liking for the Trinity conception, and think it is supported by the records of the 'Comedovae,' themselves a Trinity. We would sum the question up with the opinion that the Kabalists had no patent in their "Feminine Triad." In the description of the monument above mentioned, the shrouding disposition of the garments, suggests the concealed, mystical character noticeable in the 'Mothers' of the Kabbalah.

We saw on p. 111 that the children of Milesius (*miles*, 'a soldier') were the Roman invaders of these islands, and that they have been specifically identified as the clan Aedh. The spellings of this word as they appear in tradition are many. In Irish of the Four Masters, Aodh, modern Aedh, the latter being the spelling in Cæsar's Commentaries applied to the Gaulish nation Aedui. In modern Irish we have Mac-Ghee, probably 'Son of Fireson,' a spelling also found in Galloway, M'Ghie and MacKie, in northern Scottish Gaelic, MacAoidh, Mackay. In the 'History of the Mackays' the earliest form of the name is written Iye, whose mother was said to be the daughter of Iye of Gigha, a tradition which shows that there was a connection understood between the name of the island and the name of its proprietor Iye; Gigha then was supposed to be one of those islands set apart as connected with the sons of fire, Iye of Gigha being the equivalent of 'Fire (of the island) of the Sons of Fire.' Iye appears in some charters still extant as Odo, and is also spelt "Y," as is Iona. Boece makes it Ethus and Wyntoun Hede, Keith is really another form of Mackay.¹ In Adamnan the form is Aidus. In Wales we find a king *Aedan* ap Blegored,² of whom little is said, but the same name seems to appear in *Ithel*, and *Howel* (heol, in Vannes hiaol, Breton, the sun), the modern form of which is seen in *Hughes*. The first Howel in the year 810 was a brother of Conan and quarrelled with *Conan* for the possession of Món, Anglesey, an island. The most important of the name is

¹ "History of Clan Mackay," pp. 44 to 47.

² "Historie of Cambria," H. Lhoyd," p. 58.

Howel the Good, the legislator of Wales, who, about the year 940, "about the end of Lent," chose out twelve men of the greatest experience to whom he added a Doctor of Laws named Blegored, a singularly learned and perfectly wise man. They examined the old laws and retained those that were wholesome and profitable, and abrogated the superfluous and hurtful. Thus we see a connection between Welsh legislation and the time of the observance of Easter. Howel's doctor 'Blegored' is evidently the father of the subsequent Aedan, and his name at any rate reappears in Gerald's description of Wales as "that famous dealer in fables, Bledhercus, who lived a little before our time."¹ We have a much more fabulous Welsh Aed in the *Hu Gadarn*, who first brought the Cymry into Britain from the land of Hav (summer), and passing over the *Mor Tawch*, 'the hazy sea,' settled at *Llydaw*, 'the waterside.' The name *Gadarn* is the equivalent of *catervanus*, *cateran*, as applied to the border tribes of Highlanders. What Davies tells us of this *Hu*, identifies him with the phallus which is further explained by his name as signifying Fire.² *Hu* with his two oxen, and the beaver, *avanc*, which he drew from the lake, the "uisque tar naeidin" (p. 4) is, in the view of the writer, certainly the same personage celebrated in Scottish story as *Hay*, the hero of *Luncarty*, who with his two sons and their plough yoke defeated the Danes.

Burns describes the three oxen of his "plough team" in a manner leaving no dubiety as to the significance of what he described. Oxen were the animals specially used for ploughing, and bearing this in mind, we find the explanation of the function of the much debated Gaulish 'Three Crane Ox' the *Tarvos Trigaranus*. "The shrill crying crane, even her who to mortals comes as the harbinger of the season of ploughing,"³ *Γερανός*, *garanus*, the crane, a name formed on the root *gar* 'to cry,'⁴ Gaelic *gair* 'a shout,' *gearan* 'to complain': *krähen* 'to cry,' Ger. hence *kranich* 'a crane.' The three cranes perching on the ox, bull, represent a triple cry, a three ox plough team, the male trinity. The stork is the present child provider in Central Europe, bringing them from wells (!) and marshes (p. 13), and is in form very like the crane. It seems to have had the duties of the crane given it as remaining and breeding in Germany and Holland, but it is voiceless. The

¹ Book i. chap. xvii.

² "Perth Incident of 1396," p. 115.

³ "Maxims of Theognis," Bohn's Trans., p. 281.

⁴ "Alt-Celtisher Sprachschatz," s.v. "garanus."

prominence given to shouting in all Bacchic worship has been already considered, and for this purpose the crane not the stork was qualified. *Taurophagus* 'the bull eater' is a title of Bacchus. We must mention that in neighbouring localities the insect, the little red, black spotted, 'lady-bird' divides the child bringing honours. It represents the yew berry, the glans.

We also find a fabulous forefather of the name in Ireland. There was a clan of *Umor*, the chief of which was Aengus, and the clan of *Umor*, Aedh The Great, were *Fir-Bolg*, 'bagmen.' Aengus means the 'single one,' who was doubtless the same as the Welsh *Hu Gadarn*, and whatever other reason there might be for calling his followers "bagmen," allusion is clearly made here to the *scrotum*, allied by metathesis to *scortum*, 'a skin,' 'a hide,' applied by transference to a harlot. These *Firbolg* were defeated by the *Tuatha De Dannan* in the battle of the southern *Magh Tuireadh*, 'the southern plain of towers.' There is no Plain of Towers, Field of Towers, in Ireland, but there is undoubtedly a southern one in Britain, the towers of which extended from Tynemouth to the Solway. These *Firbolg* had a special fancy for islands and appear in tradition as "*Fer-ninai*," the men of the islands, also *Eoghanacht Indassa*, the 'island Eoganacht.'¹ There are five fortresses in the largest of the *Arann* islands in Galway Bay, the principal of which is called the *Dun* of Aengus son of *U-mor*, and three of the others are ascribed to other *Firbolg* chiefs.² There is also in the island of *Arann* a church dedicated to "The Four Beautiful Persons," *Tempall an Cheathrair Aluinn*, which suggests the four precious things of the *Tuatha De*, and the "Four Letters." One further fact we may notice of the few recorded of Aengus mac *Umor*. He had a daughter *Maistiu* (*maisighim*, 'I adorn,' 'ornament'; *maistrim*, 'I churn'), who was embroideress to another Aengus, the *Macan Og*, that is, the 'single one the young son,' 'little lad.' The piece of work recorded of her was the forming of a figure of the Cross on the fringe (*corrthair*) of the breast (*brollach*) of the *Macan's* tunic.³ Notice it was not on the breast of his tunic but on the fringe (*corr*), 'end,' 'termination' of the breast of his tunic. *Bruinne* is another Gaelic word for the breast connected with *bru*, 'the belly.' Aengus, father of the *Macan Og*, is expressly called Aengus of the *Bru* of the *Boyne*, *B(e)oan*, The Living One, *Boand* the *Boyne* river and the female impersonation thereof.

¹ O'Curry's "Manners and Customs," vol. i. p. xxv. iii.

² *Ibid.*, vol. iii. p. 5.

³ *Ibid.*, vol. iii. p. 122.

FIRE. LIGHT

As a basis of tradition we have seen then that a word for ' fire ' is universal among the Celtic inhabitants of these islands, and surely we are entitled to conclude that all these heroes, demi-gods, call them what you will, connected by name with it, are euhemerisations of some universal object of reverence. This object was fire, represented by, on the one hand, the source of light and heat, on the other hand the *ἀιδόιαι*, those parts regarded with awe or reverence, august, venerable, of which the root is connected with *Αἴδος* Hades, the nether world, the god of the nether world surnamed *Πλοῦτων*, the giver of wealth, wealth of course being a matter of increase, Pluto being the forefather of all the Gauls, according to Cæsar, under his name of Dis, Dives.¹ His Greek name of *Ἄιδης* means ' the unseen,' and if reference is made to p. 104, it will be understood what the underworld, the concealed, therefore the " unseen " was, and as this deity called Dis ' riches,' *dives*, was the god of it, he is the same from whom comes the " Benignitas " of the Kabalists. The Benignity as we have shown above, was especially the " orificium membri," which is likened to a single eye. Now we know in Greek tradition of the round-eyed persons, the Cyclops, the assistants of Hephaestus, of whom the workshops were volcanos, and here the connection between fire is acknowledged in story at any rate, and the one-eyed source of riches. As Sicily was the locality of the largest volcano, so was it the residence of these Cyclops, and it was also the locality from which Pluto got his wife. Pluto was the god of increase, the hammer god, the fire god, in his origin the phallus, which, however, provides for increase by water not fire. Hephaistos the son of Zeus and Hera, Vulcan, shows in his name the similarity of his origin with the Kabalistic interpretation of the " Four Letters." Hee (ה) the fifth letter of the Hebrew alphabet, the ' rough breathing ' meaning the ' window,' the two female potencies in the " Four Letters " placed inferiorly to the supreme male portion of the highest trinity, and also inferiorly to the two junior trinities, and *παῖς* ' a child,' *Ἡραίστος*, the

¹ " Commentaries," bk. vi. chap. xviii.

child of *hee*, and in Greek Vulcan is the child of *Hera*. Hephæstus is the exact counterpart of the *vau-hee* (וה) of the "Four Letters," the medium of the *mercies*, the 248 worlds dependent from *yod* (p. 104).

The comparison of the Creator with a smith appears in the Kabbalah. In the ancient order of things, while the present world was in the state called chaos in Greece and Rome, according to the Kabbalah before the separation of the female from the male, that is, before Eve was separated from Adam and beings with life were androgynous, when in fact there was but one "Countenance" to a complete being, then, "were the prior worlds destroyed for they were not in equilibrium." "Not being in equilibrium, properly conformed, they are called vibrating flames and sparks, like as when the worker in stone striketh sparks from the flint with his hammer, or as when the smith smiteth the iron and dasheth forth sparks on every side." "These sparks which fly forth, flame and scintillate, but shortly they are extinguished. And these are called the Prior Worlds." Chaos is compared to the shapeless hot iron from which the smith, constructing things of equal weight and value, say, a male and female, sent pieces flying about of the original stuff; these pieces, sparks of the same material as the mass, became worlds of themselves, and as the sparks of a piece of smith work exist before the objects designed, so the chaotic sparks became worlds of themselves, Prior Worlds to the one we know. The smith, the Creator, dividing his piece of unshaped iron into two images of equal value, put into the iron the fire, heat, which enabled him to do so. If the one image was male and the other image female, the fire was the wisdom, the spirit, which added to the original piece of iron permitted it to be divided into a state of equilibrium. The *yod* represents the male, the *hee* represents the female, and from the Creator came the fire; IH (יה) plus fire, is the original from which all things come, as we know them. With chaos compared to a piece of hot iron, the Kabbalah describes creation in this way. "Then proceeded the workman unto his work and was conformed, as Male and Female."¹ "From a Light Bearer of insupportable brightness proceeded a Radiating Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds. And with most subtle ether were these intermingled and bound mutually together,

¹ "Kabbalah Unveiled," p. 301.

but only when they were conjoined together, even the Great Father and Great Mother" (IH). From Hoa = Himself, is the father, and from Hoa = Himself, is the Spirit hidden in the Ancient of Days, and therein is the ether, elemental fire, concealed. And it was connected with a light-bearer of insupportable brightness, which is hidden in the bosom (Gael. 'brollach') of Aima, the Great Mother." We have to suppose here the Creator making himself out of chaos, he was therefore Unity as chaos, as the Great Father, the Great Mother joined by the Spirit, He is the Trinity but only perfect in Unity; male, female, and generative power. The sun is evidently the object mainly held in view with its beams of light and heat which it sheds on the Lesser Countenance the moon, so making it manifest, but the instrument used in creation, the hammer, the Scandinavian 'miolner' is distinctly phallic.

We must try to make clear what is "Hoa." The interpreter of the Kabbalah says in a note that we can only symbolise (that is, use as a translation for) Hoa the pronoun 'Himself'; "he, who is the Absolute; he, who is beyond us; in whom is neither past nor future, who is the Eternal Present, therefore is Hoa known of none save the son, and him to whom the son will reveal him. For none can see Hoa and live, for they would be absorbed in him."¹ This is the idea at the base of the Buddhist "Nirvana." Isaiah says, "Who hath wrought and done it, calling the generations from the beginning? *I the Lord, the first, and with the last; I am He.*"² The answer stands literally: "*I, IHVH, first and with the last. I am Hoa.*" The Kabbalist proceeds to say, "all things are Hoa (he himself), and he himself is hidden on every side. So also is his nose."³ (p. 105).

"Know therefore this day, and consider it in thine heart, that IHVH, Hoa, is Elohim in the heavens above, and upon the earth beneath: there is none other."⁴ But we also learn "first is commemorated the path Hoa (that is, the mother of understanding who is called Elohim)." . . . She also is called Hoa, in the words of Psalm xxxiii. 9, on account of her truly secret nature). Compare with these two statements the one "and the Elohim said, let there be light, and there was light." The Elohim is considered as androgynous, and both parts of

¹ "Kabbalah Unveiled," p. 156.

² Isaiah xli. 4.

³ *Ibid.*, p. 130.

⁴ Deuteronomy iv. 29; "Kabbalah Unveiled," p. 242.

the first half of the Four Letters are called Hoa. This is to be accounted for, first of course, because IH is a trinity in unity, but also because the letter H (hee) which represents the Supernal Mother is also the initial of Hoa.

Hoa as the mother of understanding, is excogitated in this way. The *yod* is represented as a head, skull, a head however, which we have already explained, is not seen itself, on account of the brilliance of the rays descending from it. The Kabalist describes this. "This skull of the White Head hath not beginning, but its end is the convexity of its joining together" the frontal suture. "And from this convexity daily distilleth a dew into the Lesser Countenance into that place which is called heaven; ¹ and in that very place shall the dead be raised to life in the time to come. Like as it is written "Elohim shall give thee from the dew of heaven." ² The Elohim, the androgynous deity, gives the dew, which is phallic. "For assuredly in him, the Ancient One, nothing is revealed save the head alone." "Three heads have been formed forth, one within the other, and the other above the other." The upper head is the concealed wisdom, the head of the remaining wisdoms, the Most Holy Ancient One, the Concealed of all Concealments." ³ From this hidden brain depend those hairs in which shineth the path "by whose light the just are led into the world to come"; "and from that path are all the other paths illuminated which depend from the Lesser Countenance," "and from him the skull (the upper skull of the three) are all delights illuminated, and they flash forth flames, and shine." . . . "And all other lights are kindled by him, and derive splendour." ⁴ "And thus all the other lights are sanctified, are restricted, and are bound together in the unity, and are one; and all things are Hoa." ⁵ Here we see knowledge, enlightenment, explained by solar analogy. But neither is this passing on of the spirit purely solar. The subtle material is spoken of as dew, as *oleum*, the Gael would call it 'milk.' ⁶ "And from that skull distilleth a dew upon him which is external, and filleth his head daily. And from that dew which floweth down from his head, that which is external, the dead are raised up in the world to come." . . . "And the appearance of this dew is white, like unto the colour of the crystal stone,

¹ "Kabalah Unveiled," 264.

³ "Kabalah Unveiled," 265.

⁵ *Ibid.*, p. 268.

² Genesis xxvii. 27.

⁴ *Ibid.*, pp. 265 to 267.

⁶ "Kryptadia," vol. x. p. 345.

whose appearance hath all colours in itself." ¹ Compare the silver-water cure. Isaiah says "for the dew of the lights" (also "herbs") is thy dew.² Compare Psalm cxxxiii.

An exact parallel with this Kabalistic comparison of the head and its secretion has been found in a birth legend of the natives of Vancouver, North America. A widowed mother having lost her eleven children "took a bunch of moss (*còinneach*, *connlach*, Gaelic), in the centre of which she placed some mucus from her nose. She watched this day by day; soon the mucus began to show movement, a little later a hand appeared, then another, and also feet. Next she perceives the face and eyes. Then it becomes alive and grows into a stout boy baby." This product of frontal nasal secretion restores the eleven missing children to life and to their mother, but claiming the eldest of them as his elder brother is told "Don't 'elder brother' me—you are not my brother; you are only a snot-man." Deeply wounded in his feelings he retires to the house of his mother "and lies on his bed, covering himself entirely with his blanket. Presently his mother comes to him and bids him uncover himself and sit up, but she gets no response from him. Then she pulls back the blanket and behold he had changed back into nose mucus and was no more a man."³

That religion is progressive is proved in history, and is doubted by none but those who have pinned their faith to some formula previously thought out. The greatest religious teachers themselves claimed to be progressive. The Christian morality superseded the Mosaic, and the Mohammedan claimed to supersede the Christian, Mohammed recognising the claim of Jesus to be a prophet like himself, just as Moses was accepted by the Christ. The dogma of inspiration which excludes inquiry and the prevalence of higher ideals than comport with a reverence for the human body as a *kibla*, an object to fix thought, are the principal hindrance to, and the cause of, this progression. The 'Find' fable among the Scots suggests an acquaintance with the Kabalist's idea of the supreme divinity and the chief of the Fian as he has come down to us with his name connected grammatically with whiteness and fleeciness and with wisdom, wisdom made available by the introduction of his

¹ "Kabalah Unveiled," pp. 116-7.

² Isaiah xxvi. 19; "Kabalah Unveiled," p. 116.

³ "Journal of Anthropological Institute," xxxvii. pp. 335-6.

thumb into his mouth, the touching his tooth being explicable by Colum Cille's *rann* against fire (p. 6). The tooth was the same thing as the thumb, and as the "nose" of the Kabbalist. We find the same root 'Find' a hair; white; in the name of Finnian, the most active increaser of religious establishments in Ireland before the coming of Augustine to Britain, and the same name appears as already mentioned among the Scotie clergy who started Christianity in Northumbria. If we are right there were in the story of the early Scotie Church residua of a heathenism older, more local perhaps, than the Simonianism, but we have apparently to thank Romish Christianity for handing down to us the semi-heathen theology which it had superseded in the endeavour to connect its own beliefs with the religion of the Scots, speaking of them not as a church but as a nation.

We are all accustomed to hear the subjects of the Caliph spoken of as "The Faithful." In old Gaelic *eriss* = faith. If we take this as the root of the word 'Irish' used by English speakers, say in Gaelic, *Erissach*, does this not suggest that there was a 'faithful' remnant when the word Irish was introduced into Britain. If Scot at first meant a professor and practiser of a particular rite, as Rome gained a superiority, is it not probable that 'Irishman' was used by the Simonian residue, or by the adherents of Rome, subsequently becoming a common name for all?

AED. HU

WE have translated, following others, *aedh*, 'fire,' but if the analogy which we have drawn is correct between Hoa, the path of wisdom, the brilliant emanation from the Supreme Head, it is a fire spoken of from its power of penetrating, enlightening, as the sun's rays pervade the atmosphere, the fire of the coals of the smith pervade the iron. There is no Gaelic word known to us in which fire *aedh* appears as a description of the sun, but its equivalent does in Welsh. Huan is Phoebus and Huon is an epithet for the Deity; the same root appears in *heol*, Bret. for the sun. *Hu*, n, 'what is apt to pervade; *hu*, a, 'apt to pervade'; 'bold.' The same word is spelt also *hy*, 'audacious'; and is used as a prefix implying 'intensive influence,' 'enhancement.' Spurrell also gives us *nwyf*, 'pervading element,' and joining this to the *hy* we have *hynwylf*; and as in a sense the two syllables mean the same thing, they may be translated 'pervading penetration,' but *hynwylf* is 'amorous,' 'wanton,' and the verb *nwyfuso* is 'to become wanton.' The most wanton of animals may be said to be the ram and the stag. *Hydd*, 'the stag,' evidently has this word for a 'pervading influence' as its root, and *hyddfref* is the 'rutting season.' *Hwrdd* is 'a ram' (the animal), and *hwrdd* is 'a push,' 'shove,' and *hyrddu* is 'to ram,' 'push,' 'butt.' All these words are naturally connected with a nature to be described as 'fiery,' and so 'manliness,' that is a superior manliness, is described by *hy-wrred*, 'pervaded with manliness.' The connection of *hu* with amateness is quite plain in *hudur*, Breton 'obscene.' The Welsh *hwrdd*, 'a push,' is clearly allied with the German *hurten*, equivalent to *stossen*; *hurtig* is 'nimble,' *hu-artig* (?). Is *hiire* from the same root? There is a Breton and French word which seems to support this suggestion *houlierez*, *houlyeres*, a 'procuress.'

In Kryptadia two words are discussed where this root appears :—

“ Hifyr di hafar
Nid bwch nid gafar.”

The idea is that *hifyr*, *hafar*, make an androgynous whole. The lines signify " *hifyr* (to or for), *hafar*, neither buck nor goat." ¹ Another version of it reads :—

" Mihyfir mihafar
Nid bwch nid gavar." ²

And again

" Hifyn di hafan
Un g—t ag un aran." ³

' Hifyn (' to ' or ' for ') hafan, one cunnus and one testicle.' ⁴ *Hyfri afren* is said of a girl supposed to be a boy. ⁵ So much for the double word. A romping girl, one " hugged and tumbled," is called *hefr* and *hyfr*, a masculine noun, and for the same sort of individual *cat-ffolog* is also used, meaning ' a little battle fool,' the combat being an amorous one, and, as we have seen *hy* to mean ' audacious,' ' bold,' if *hy* represents the female and *fr* stands for *vir* ' a man,' we have an equivalent for the English hoyden, whatever the etymology of that word be. Spurrell gives us *hoeden*, for ' a flirt.' All the evidence seems to us to point to the first word as containing the proper root *hu*, *hy*, *he*, but the *ha* of the second word has to be accounted for if possible. It is suggested that it has to do with *hafn*, ' a rift between two rocks,' whether with or without a stream running through it, ⁶ a port, *portus*, ' a gate,' compare the " Iron Gate " of the Danube. We incline to the belief that this has relevance, but that the popularity of the expression also owes something to the alliteration in *hifyn di hafan*.

What we have tried to make clear is that in this Anglesea expression *hifyn hafog*, a ' hermaphrodite,' we have the same root *hee* (𐌿) that plays a part in the Hoa of the Kabbalist, describing an androgynous first cause. The writer further quotes a Welsh triad in which *hefrin* occurs as applied to a stag. " The three hardest things in the world, a flint stone, the horn of a gelt stag (Corn *hydd hefrin*) and the heart of the miser." Where was it customary to geld stags so as to study the hardness of their horns? The meaning of the word *hefrin* had become doubtful and translators seem to have transposed it and made it *deprived* of amative power instead of *pervaded* with it. By all analogy *corn* is used here figuratively as in the *cornucopia*, the horn of Amaltheia of whom the name has been derived from

¹ " Kryptadia," ii. p. 330.

⁴ *Ibid.*, ii. p. 338.

² *Ibid.*, p. 337.

⁵ *Ibid.*, p. 334.

³ *Ibid.*, p. 338.

⁶ *Ibid.*, p. 339.

the Greek 'to nourish' or alternatively from a word signifying 'unsoftened,' 'unmitigated,' 'hard.' Diodorus' story of Amaltheia receiving from King Ammon as a marriage gift a fertile tract of land, in form like a bull's horn, gives an exact parallel to the *corn hydd hefrin*. In speaking of Hephaestus we suggested (p. 117) that it meant the 'child of He,' while in fact in Greek he was the child of *Hera*. There is a Greek male divinity 'Ερμείας, a name connected philologically with the Sanskrit Saramayas, the dog messengers of Yama who carried away the souls of the dead. He was a night god, he had a rod which lulled men to sleep and sent dreams. He is the Hermes of the Romans and was a god of boundaries erected between two contiguous individual properties, or persons. He is undoubtedly male, his name appearing as the male half of the word denoting an androgene, hermaphrodite. There can be no sort of doubt that if a source of light was personified as a divider of time, and secondarily a divider of space, territory, it was the moon. We have seen that the moon is not universally feminine and the Accadian Ea was himself male. If then, as everything leads us to suppose, the protomythic divinities were androgynous, theorists, judging from what they saw around them, would lay greater or less stress on the male or female character of the original. 'Ερμης has no father ascribed to him by Homer, and his mother is Maia, daughter of Atlas, so that it would appear that his name in the form Hermeias is built up with his mother's name, and she, like Parvati, was 'mountain born.' It is an interesting fact that a temple of Hercules was called a Hermaeum, a name also applied to a summer house, which shows that Hermes and Hercules were connected and the bond appears in the first syllable of their names. The mentula of the one, the club of the other, are expressions of one idea. Hermes is generally represented as a slightly made youth, as was the Gaulish Mercury, but an older Pelasgic figure of him was bearded, without hands or feet, membro erecto.¹ His tendency to an androgynous character appears in such words as, *Hermathena*, *Hermanoubis*, *Hermerakles*, *HermoPan*, *Hermeros*, that is *Hermes-Minerva*, *Hermes-Anubis* *Hermes-Hercules*, *Hermes-Pan*, *Hermes-Cupid*. If those five words represent a combined male and female, in only one of the five is the Hermes male. There is a Greek word ἔρμα evidently connected with the idea of Hermes applied to any foundation, a ship's

¹ Liddell and Scott, s.v. 'Ερμῆς.

ballast, and said of a pregnant woman, as if ballasted, specially applied to the props which support a ship when dragged up on shore and thus more nearly representing the characteristic appendage of Hermes, but suggesting that it was something used to prop up a hollow vessel, of which vessel probably we see a counterpart in the shirt of Deianeira which proved fatal to Hercules. The seventh, eighth and ninth 'material emanations,' according to the Kabalah, are in the order mentioned, 'Firmness'; 'Splendour,' otherwise the Elohim Sabaoth; Gods of Armies; which produced the Foundation or Basis, represented by El Chai, meaning the Mighty Living One.¹ Each individual of that Trinity is more or less androgynous, because receptive (feminine), as regards the one superior to it, but also transmissive with regard to the one inferior to it. In its entirety it must be considered male because the 10th Sefhira 'emanation' is female, so Hermes and Herakles may fairly well be considered Greek impersonations of the same qualities as those attributed to the Mighty Living One, the junior of the Kabalistic inferior Trinities,

The sun as a divinity in Greek is "Ἡλιος, also spelt ἄελιος, the *ALH*, *Eloh* the female singular of the word Elohim, which we have already pointed out becomes a masculine plural. We suggest that the Greeks have done at some time exactly what has been done in our translation of Genesis and by the later Jews. The female in Hermes-Hercules was ignored and all the divinity ascribed to the male, showing that their religious system as it has come down to us was less primitive perhaps than the systems excogitated from an androgynous point of view. In this connection let us consider the statement "Elias must first come."² The teacher there stated "Elias is come already, and they knew him not, but have done unto him whatsoever they listed." "Then the disciples understood that he spake unto them of John the Baptist," one who was connected with the use of water. Elias the name here used is a variant of the ordinary Greek for the sun, but alludes to the individual known as Elijah. Now the lettering of the name Elijah is the same as above translated Eloh but with different pointing, and it has been interpreted as meaning 'El is Jah,' but read Kabalistically it would seem to be Al (El) is *hee* (ה), which would point to the name signifying that El (female) is *Hee* (female). In connection with Enoch, who was "translated," we will show

¹ "Kabalah Unveiled," p. 26.

² Matthew xvii. 10.

what we consider the importance to be attached to the *hee* with which his name commenced and his evident connection with the sun. The ALH of Elijah seems equivalent to the statement El is *Henoch*. Now the resemblance in Elijah's history with Enoch is very evident when we notice that he also was translated, without ceasing to live appeared in Heaven, Enoch and Elijah being the only persons of whom this is said. In the actions ascribed to Elijah on earth the principal one is the procuring of rain in a remarkable drought. Historically the narrative scarcely stands examination, but when we consider that *hee* (ה) means 'window,' and we are told in the story of Noah, the Accadian Ea, that in his six hundredth year in the second month, the seventeenth day of the month, the fountains of the great deep were broken up and the *windows* of heaven were opened and the rain was upon the earth forty days and forty nights.¹ It is a certainty that the connection with Elijah, 'El the window,' proves him either to have been called from his miraculous water supply, or what came from the window of heaven was ascribed to him on account of the name he bore.

If the first part of the name Helios, the sun, is supposed to be what appears in British Celtic myth as Hu, U, Aedh, the second part of his name makes a word common to all the Celtic dialects. In Irish Gaelic we have *lios* described as 'a place with a circular rampart'; *lisin*, 'a little fort'; Llhuyd spells it *leas*; Windisch gives it in Old Gaelic *less*, *lis*. A seat of justice, the place occupied by a sovereign and his suite, a court, is in modern Breton *lez*; Llhuyd *les*, Spurrell in Welsh, *llys*, all law courts are *llys*. He also gives *lestr*, 'a vessel,' 'matrix.' Primitive enclosures were principally round, and we confess to a feeling that there is some connection between the circular form of the sun and this Celtic *lios*, as if they had considered He-lios the 'court of Aedh,' Hu, U, the heavens at large possibly, the 'Cathair Mor' of Ciaran.

¹ Genesis vii. 11 and 12.

WATER

WE have called attention to the fact that the name of Columba's island I, Y, Hy, expresses in the same letters, some forms of the word *aedh* which we continue to translate 'fire,' that there is at least one other island *Hirt*, St Kilda formed from an equivalent root, and that *Hilda*, the abbess of Whitby is said to have come from a place called *Heruteu*. This we maintain is evidence that we must not consider *Iona* as an exceptional dedication of an island, and, that islands as holy places are to be looked upon generally as in some way representing the object of the adoration of the worshippers who used them. Further, we believe, the worship was luni-solar and phallic. If Christian it was a gnostic Christianity, and the *gnosis* connected it with ancient Eastern mysteries in which whiteness, brilliance, light, all results of fire, played a prominent part, the source of the analogy being found in the sun and moon. The phallic analogy was to give a mechanism, for the process which led to life and increase, the knowledge of which was acquired, according to Genesis, by the eating the forbidden fruit by Adam and Eve, thus uniting fire and fluid, water (?), as complementary one of the other. We conclude from what is supposed to be Celtic history, that these holy islands were localities of the celebration of mysteries partaking of and probably being called by the Latin word *damium*.

The important part which water played in creation myths is known to the most superficial rummager in mythical literature. The first step in creation as we now see it, according to Genesis, while "the earth was without form, and darkness was on the face of the deep," was, that "the Spirit of God *moved* upon the face of the waters." ¹ This spirit "Ruach," is one of the names of the wisdom descending from the Crown of the White Head by which all things were made *Ho*. This "deep," *bythos*, 'the abyss,' was the primal source of wisdom, being the something reaching back behind the junction of the skull of Kether (p. 113), the Crown, which suggests, and has suggested, a female potency pre-existing the present world.

¹ Genesis i. 2.

Let us consider more at length the connection between the letter *hee* and the history of Enoch the father of Methuselah. "And all the days of Enoch were three hundred and sixty and five years : and Enoch walked with God : and he was not, for God took him."¹ "And he was not" is explained in Hebrews, where we are told that he "was not found, because God had translated him : for before his translation he had this testimony, that he pleased God."² The years of Enoch's life are the number of days of the solar year. The first letter of his name is *hee*, the female potency in the Four Letters, the first letter of Hoa. Enoch is apparently the light created by the Elohim, and as Genesis tells us "God saw the light that it was good." The explanation in Hebrews shows that "and he was not" does not mean that he had ceased to exist, but merely that he was translated and his locality was the heavens. The writer in Hebrews was speaking of a euhemerised Enoch. His (?) son's name is translated "man of the *dart*," "sent forth."

Let us go further back and examine "Ea" the Accadian god of the ocean. The name Ea itself is translated 'house,' the house representing the habitable part of the world.³ The Hebrew for a house is spelt with the two letters, *beth hee*, used as signifying 'hollow,' but *be* is a preposition 'with,' 'in,' Be-aima 'with the mother,' 'in the mother,' and Aima is *hee* (הֵ) ⁴ so that the Hebrew for 'hollow' would seem to be "with hee" (הַ), 'with Hea.' Ea is the lord of the terrestrial surface and also lord of the atmosphere, what penetrates, pervades everywhere, the animating soul causing life and movement. He is fatherless, but as he produces himself eternally in the bosom of the watery element, he is sometimes said to be the descendant of a goddess, whose name translates "Fluid," that which "runs like a stream." His habitual residence is in the great reservoir of water which environs the earth. It was thus a simple step to make him a fish god, and one of his habitual titles is "the great fish of the ocean," "the sublime fish."⁵ Water was the source of all generation among the Accadians. His name was translated into Assyrio-Semitic "Nouah," meaning 'to reside,' and Noah's most notorious residence was a hollow vessel which came to ground on a hill,⁶ and at first when so placed must have been an island, and from it proceeded all

¹ Genesis v. 23 and 24.

² Hebrews xi. 5.

³ "La Magie Chez les Chaldeens," Lenormant, p. 145.

⁴ "Kabalah Unveiled," p. 285.

⁵ "La Magie Chez les Chaldeens," pp. 145, 146.

⁶ *Ibid.*, 148.

the inhabitants of the world. "The cavity, cavern or hollow of the ocean is called the sea by Hindu sacred writers independently of its waters, such deep concavity is of course received by Hindu mystics as a mighty argha or IOni typical of Parvati (*i.e.* 'mountain born'), referring to that known among anatomists as the mons veneris: in her virgin character she corresponds with Diana and Minerva." ¹ Ea was the protector against all infernal powers, powers of darkness, and Ea and the sun are the gods invoked against sorcerers and sorcery, as in darkness all evil deeds are prepared.¹ The sun is their special enemy, therefore the sun and Ea as a pair seem to represent the sun and moon, and the IH of the Four Letters. That this is so we have the further evidence that Ea alone knows the Supreme Name before which everything bows, and as in the Jewish theology it is supposed that this information was passed on to the Lesser Countenance, so it is said that Ea taught it to his son.² Ea seems to have been the female potency especially, and the equivalent of the Kabalistic Hoa, and as what is told of him has a remarkable correspondence with the Wainamoinen of the Finns, we have the less hesitation in carrying his worship further west and in identifying him with the Hu of the British Celts, and Manannan, who sails the sea, and has the power of changing his form.

There is a curious coincidence, the exact value of which is open to question. In Welsh *dwr*, *dwr* is the word for 'water.' The Welsh *w* is the Greek ω . We have pointed out how a certain Welsh phallic Hu drew an avanc from the waters, a living being of some sort and a small one, a beaver, a terrier (Zodiac is derived from $\xi\omega\delta\iota\omicron\nu$, a little animal). Now if we join Hu and *dwr* together, we have the Greek word $\upsilon\delta\omega\rho$, 'water.' This means water of any kind, but is rarely used in Homer for sea water, and is generally running water, and especially rain water, the characteristic of the mother of the Accadian Ea, 'Ria,' translated 'Fluid.' *Ud*, *udakam*, *udan* (Lat. *unda*) stands for water in Sanskrit,³ and in Greek $\upsilon\delta\rho\iota\alpha$ is 'a water pot,' $\upsilon\delta\rho\alpha\acute{\iota}\nu\omega$, 'to water,' 'to sprinkle with water,' and υ (Hu) seems the real root of the Greek $\upsilon\delta\omega\rho$. The suggestion here made exactly corresponds with the parallel suggestion already given of Helios (p. 127) = the court (enclosure) of Hu. Man is in fact, as the Koran informs us, an "extract of despicable water." ⁴

¹ Inman's "Ancient Faiths," ii. p. 925.

² "La Magie Chez les Chaldeens," p. 54.

³ *Ibid.*, p. 41.

⁴ Liddell and Scott, *s.v.* $\upsilon\delta\omega\rho$.

We have identified, or at least shown, a correspondence between Hu and Manannan, that is the moon personified as a male (p. 130). Among the Gael all heavenly bodies are female, and in the Teutonic languages generally the moon is male. From this it would appear that naturally the Gaelic moon should be female, and when we find it personified as a male we conclude that tradition was influenced by something external to the Gaelic language. A week is called in Gaelic *seachdwin*, more anciently *sechtman*, the Latin *septimanus*, late Latin for a 'week,' masculine. The Latin termination of this word has no connection with the word for the moon, but *manus* has in Gaelic been used as a name for seven individuals, so that the word *sechtman* forms the ground work for a story concerning these "*Maini*." There are eight of them which is to be accounted as a corresponding term to the Welsh 'week' *wythnos*, 'eight nights.' Now it is a common expression for a completed period of a year, "a year and a day," which day may be said to contain the year within it. That is exactly what we find in the history of the eight *Maini*. They are the seven moons of the ordinary week and a moon, but there is in some of their names matter for consideration which we think proves this. In the Tain they are called, we give Rhys' translation :

Sunday	Maine	Mathremail	M.	like his mother	The Lord's Day
Monday	„	Athremail	„	like his father	Moon Day
Tuesday	„	Morgor	„	very dutiful	Mars' Day
Wednesday	„	Mingor	„	little dutiful	The Day of the First Fast
Thursday	„	mo Epert	„	greater than said	The Day between the Fasts
Friday	„	Milscothach	„	of the honey bloom	The Day of the Fast.
Saturday	„	Endoe	„	(<i>an-doigh</i> , not to be made free with? R.C.M.) The Jewish Sabbath.	Saturn's Day
	„	cotageib Ule	„	that contains them all.	

The last column gives the accepted translations of the name of the days of the week now in use and is clearly *monkish* Christian. Friday, called 'the Day of the Fast,' was in Latin 'the Day of Venus,' in Norse it is 'the Day of Frig,' and

¹ Koran xxxii. 7. See Burton's "Thousand Nights and a Night," iii. 16, 21, 26.

Mohammed assigns it its special duty. In the list of Maines, it is the Moon of the honey flower, the honeymoon, while Thursday "mo Epert" translated 'greater than said,' may be *iobairt*, old Gaelic *edhpurt*, 'a sacrifice,' being, as we call it, Thor's Day, the Day of the Hammer God. The sacrifice here alluded to seems the same as alluded to in the Buddhist Suttras, "neither abstinence from fish or flesh, nor a rough garment, nor going naked, nor shaving the head nor matted hair, nor dirt, nor *sacrifices to Fire* (Agni), will cleanse a man not free from delusions."¹ The sacrifice alluded to is one of abstinence. Mars' Day was a day doubtless dedicated to combat. Between these two days is the Day of Odin (Woden), of Mercury, the god of gain, both hooded deities. Mercury's statue in Rome was in the '*vicus sobrius*,' 'the sober street,' in which no shops were allowed to be kept and milk was offered to him instead of wine, which seems to account for the first fast being fixed on his day. In the present list and seeing it succeeded the "very dutiful" day in the list of Maines, that it should be "little dutiful" is a natural physiological result.² What we would call special attention to, however, in the list of Maines is that Sunday is said to be "like his mother" and the Moon Day is said to be "like his father," which opens the question should the first Maine be otherwise called Moon Day by pre-eminence and the second Sunday because they were connected with these orbs, or, was the sun female and the moon male to those who made the list?

There is a well-known Gaelic myth in which Grainne elopes with Diarmaid. Grainne is wife of Find (white, bright), and her own name, which is differently spelt, seems to be the same word as the genitive of *grian*, 'the sun,' *greine*. Toland tells us that the vulgar Irish call *cist-vaens*, that is three stones supporting a fourth flat one, 'Beds of Dermot and Graina.'³ The sun itself grammatically feminine, as we have said, we here find applied to a woman. Grania was daughter of Cormac Ulfhada. *Ule*, 'arm,' 'measure of length,' 'ell,' see *Uladh*, so the name may mean 'long arm'; or, *ulcha*, 'a beard,' 'long beard,' compare the descriptions of the beards in the *Kabalah*. Cormac, whatever its exact meaning, refers to a vessel of some sort, *corb*, 'chariot,' *coire*, 'kettle.'

¹ "Buddhism," Rhys Davids, 1903, p. 131.

² Hibbert. "Lectures," Rhys, p. 367.

³ "Critical History of the Celtic Religion and Learning," John Toland, p. 128.

A living room, the speciality of women, appears in the Gaelic romances under the title *grianan*, 'a sun room,' the translator of the Irish Aeneid translates it 'an upper room,' but in the same romance the Elysian Fields, the under world, appears as Grianbrug, the sun country, showing how pleasure if to be found in the lower regions may cause them to be considered as sunny.

The moon is our lucky constellation, that one which, taken in a propitious hour, tends to increase (the new moon), the male defaulter Dermot, to use Toland's spelling, it is clear could not be the sun under the circumstances given above. In the Breton *eur*, 'hour,' means 'luck,' generally used compounded with *mad*, 'good' and *drouk*, 'bad,' *eurmad*, therefore 'good fortune,' and Toland himself gives us *eurmat*, 'auspiciium,' in a list of Armoric words.¹

If we compare this with French *bonheur* we might suppose it was an importation into Breton from French, *uair* is the Gaelic for Latin *hora*, Diarmad, Dermot, is surely connected with the expression 'a good hour,' and the *D* commencing his name which we have suggested was the preposition 'to' or 'with' is just as likely to be *De* the genitive of *dia*, god, which would make it agree with the name Grainne in the expression "Beds of Dermot and Grania." Shortly we here suggest that we have a sun and moon myth in Gaelic-speaking Ireland, in which the moon is male and the sun female. In Welsh we have a word for fortunate, *hylwydd*, a compound of the prefix *hy*, 'pervading,' 'impregnating' (?), already considered (p. 123).

In the early ages of Greece the year was regulated entirely by the moon. Solon divided the year into twelve months, the lunar year therefore contained 354 days, and the first expedient adopted to reconcile the lunar and solar years seems to have been the addition of a month of thirty days to every second year. Is there a recollection of this intercalary month? in the period known in Greece as *επταμηνιος*, and in Latin *septem-mestris*, as it were a full half year of seven months, 'six months and a month,' as we suggest for the eight Maines, the *wythnos*, 'seven nights and a night.'² The same arrangement exactly as the Greek was the case with the Hebrew Calendar, the ordinary year consisting of 354 days and the embolismic consisting of 384. Solon probably took the principle of his calendar from a more eastern one.

¹ Toland, p. 239.

² "Encyclop. Brit.," vol. iv. p. 668.

The origin of our Christianity, so far as the West of Europe is concerned, is Israelitish, passed on through the Greek. If this is correct we cannot believe that Christianity was brought to Britain by Joseph of Arimathea, but as there is no myth which has not a parent myth, we may reasonably expect to find a cause of the choice of his name. Arimathea, an undefined locality, seems to be a compound of Hebrew and Greek, and whatever the Hebrew may mean,—‘ a high place,’ ‘ the mother of Ra,’—the latter part of the name is the Greek for ‘ goddess,’ and if Joseph was connected with the ‘ goddess of the high place,’ or the ‘ goddess mother of Ra,’ (*re*, Gaelic, the moon), mythically it is just what one should expect to find that he brought with him to Britain the Holy Graal, a never to be exhausted food vessel, like the never dry cauldron of the Dagda, described also as a stone, and its accompanying lance, all of which are, to use a police phrase, productions in the account we have of the Kabalistic interpretation of the Four Letters (p. 106), and the precious things of the Tuatha De. The Romish Church has never claimed the Christianising of Britain previous to Palladius, who sent Germanus to reclaim erring British Christians in 429, and was himself appointed first bishop to the Scots (Scotic Church ?) in 431. Joseph came to Britain they say about five and forty years after the death of Christ and founded Glastonbury. He is supposed to have been an elder and member of the Synedrium, a Greek word for ‘ assembly’ (compare ‘ *damium* ’), used in Hebrew as Sanhedrim, presided over by the High Priest probably, and he was the possessor of an *uamh*, Gaelic for ‘ a weem,’ ‘ cave,’ ‘ furnace,’ ‘ grave,’ from which issued the Christ. Our suggestion is that what was known of Joseph of Arimathea could be worked in to accord with the practices of the early Scotic Church, a church which may really represent original Christianity as it first found a place in Western Europe.

Recalling the differences, already considered at some length, of the Paschal observance recorded by “ Bede ”; does Easter seem to have been of Christian origin or more truly Paschal, that is Jewish, than we are accustomed to believe? The Gaelic year is distinctly divided into two equal portions by the festivals of Samhain and Bealtaine, the first being the festival of All Hallows, the other that of May Day. In Welsh these are respectively called the Kalends of Winter and the Kalends of May. In Breton the former is the Feast of All Saints,

the second the same name as in Wales, Kalends of May. There is nothing distinctively Celtic in these names, they are evidently connected with the Romish Calendar. The Gaelic names, however, have a much greater individuality and have given rise to much discussion as to their exact meaning. Both end somewhat similarly, *Samhain* and *Bealtaine*, which has a very distinct resemblance to *uin*, *uain*, 'time.' If we accept *uain* as the equivalent of *ain*, *aine*, it leaves the two roots *samh* and *bealt* to be accounted for. *Samh* is 'summer' in Gaelic, and means 'pleasant,' 'tranquil,' and *samhac* is libidinous, which reminds one of the inscribed column "Hic habitat felicitas." *Shama* in Hebrew is 'to shine,'¹ and *shamah* 'to be high,' 'to project.' To go right back to Accadian times Lenormant informs us that Samas, the sun, was the son of Nouah and Nouah we have already identified with Ea. Whatever may be the exact genealogy of the name for Hallowtide in Gaelic there can be hardly any doubt that we have to do with the sunny time of the year, while the date of the festival shows that it is at the end of that period. Its church title is said to arise from the Pantheon at Rome, being in the seventh century dedicated as a Christian place of worship to the Virgin and all Martyrs. At first celebrated on the 1st of May, it was subsequently altered to the 1st of November.² It thus commemorates a period of death, the death of the Martyrs; also the Virgin Mother. The first date of the feast had more to do with the Virgin, its subsequent date is more appropriate as referring to the entrance into the dark period of the year. At present the most accepted derivation of *Samhain* *samuin* is, 'summer end,' the termination being considered as equal *fuin* = *fnis* = 'end,' but nobody can doubt that the first syllable, with its allusion to the period of peace and brightness, carries us, etymologically, very far back.

The change of the festival of the Virgin and Martyrs from the 1st of May to 1st November meant apparently the dropping of its connection with the Virgin and May Day. In classical times *Maia* was the eldest of the Pleiades and by Zeus mother of Hermes. She was worshipped in Rome, and it has been suggested that the name was an ancient one for the Bona Dea. Budha, 'Gautama,' was the son of Maha *Maya*.³ The Virgin is called Mary, and those who desire to

¹ Inman's "Ancient Faiths," ii. p. 690.

² Chambers' "Book of Days."

³ "Manual of Buddhism," p. 137.

understand the significance of the name in Hebrew will find the various Hebrew etymons in Inman's "Ancient Faiths." Recalling the Gaelic name for the 1st of May, Bealtaine, Beltene old spelling, Lenormant informs us that in Accadian "Belit is the feminine principle of nature, the humid material, passive and fecund, in whose bosom are engendered gods and beings. An inscription of Sargon II., the Assyrian, says "she grinds up like a cosmetic the elements of the world." Her principal qualifications were those of "sovereign goddess, lady of the abyss, mother of the gods, queen of the earth, queen of fecundity." He further informs us that she is manifested as a personality under the form of Istar.¹ Here again we do not pretend to give our readers a historical genealogy of the Irish Beltene from the Accadian Belit, but we have a suggestion. The present spelling begins with *beal*, the older spelling *bel*, and these are very like modern *beul* and older *bel*, 'the mouth.' Now *bealach* is 'a pass,' connected with this word for the mouth, and to show a connection with this we recall the fact that at the Beltane festival two fires were lighted between which for luck, that is for increase, their cattle were made to pass by the Gael. After the institution of the Passover we learn "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you as a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."² This was the "Lord's Passover." Of course the 1st of May, the modern Beltain, is not the date of the Passover, Easter, but the Church Easter may fall on any day from the 22nd of March to the 25th of April. We must remember, however, that this is by an ordinance of only A.D. 325. We do not consider the story of the wholesale killing of the first-born of the Egyptians, and the miraculous preservation of the first-born of the Israelites depending only on their marking their door-posts with the blood of a lamb, as the record of a fact to be taken literally. It bears all the appearance of an existing ceremony explained by an Israelitish commentator in a manner to reflect, possibly in accordance with tradition, honour on his own people. The ceremony, judging from the period of the season, was that of the passing from the

¹ "Chaldean Magic," Lenormant, p. 106.

² Exodus xii. 12.

time of sterility and want, to that of fertility and abundance. The imagery always recalls a period analogous to that of gestation, and naturally to the sex to which gestation is entrusted. Primitive man took the seasons pretty much as they came to him. At the present time and for a long period civilised mankind has been working with more or less artificial divisions of time, artificial in this respect that they attempt to fit in the lunar year to the solar year. We still have new moons and full moons visible to everybody ; also shortest day, longest day, and night and day of the same length, and were it not for water clocks, sand glasses, and more modern clocks and watches, we would still be dividing our time by referring to the periods marked by the sun and moon. Primitive man, so far as this is concerned, has not to be sought for far afield now. Take the English quarter days, Lady Day, 25th of March, the vernal equinox about the 21st, and the 22nd, the first possible day on which Easter can fall. Midsummer Day, 24th of June, speaks for itself without further explanation. Michaelmas, September 29th, with the autumnal equinox about the 23rd, an Ember day of which no doubt the light was dying out, and, according to the Calendar of Oengus, the day when Jesus granted to Adamnan the lasting liberation of the women of the Gael. A day on which Adamnan's mother saw a woman with an iron sickle in her hand dragging another woman with the sickle fastened in her breast. She was at the time riding on Adamnan's back. The sickle is the form of the new moon (of Tisri), the carrying was of the same sort as might be said of the foetus in utero. This law of the liberation of women is mentioned in connection with the law of Sunday, "not to transgress thereon."¹ Christmas Day, December 25th, the winter solstice, the day before that on which the sun begins to increase, about the 22nd. Our Scottish quarter days differ from those by about a month and a half and have all church names but one, Lammas, which seems to mean 'half mass,' the mass celebrated in the middle of a period, but its Gaelic name, Lughnasadh, means 'the junction of Lug,' *lux*, light,' celebrated on the 1st of August exactly nine months before the 1st of May, the birthday of Spring by certain games, so it may be the 'ludi' sacred games, of connexion. The 1st of May is connected by name with the Accadian Virgin goddess Belit. The Gaelic church name Lammas seems to

¹ "Calendar of Oengus," Stokes, pp. 139 and 147.

allude to its position half-way between Midsummer and Michaelmas.

Lenormant has informed us that Belit is Istar. Easter governs all the movable feasts of the Christian Church. The Jews celebrated their Passover on the fourteenth day of the first month, that is to say, the lunar month of which the fourteenth day either falls on, or next follows, the day of the vernal equinox. It is curious to notice, however, that the beginning of the Jewish Calendar agrees with the autumnal equinox, the first of Tisri, that is the first of the year, meaning "the first of the beginning," only the first of Tisri is a new moon, the Paschal, Easter moon being a full moon. We here then find the same division of the year virtually as among the Gael, two periods of about six months, each with its own characteristics, and the beginning of each period might well be considered the beginning (Tisri) of a year. In early times Christians generally and naturally agreed that Easter should be celebrated on a Sunday, and in A.D. 325 the Council of Nice ordained that it should be on the Sunday following the full moon that happened on, or next after, the day of the vernal equinox. Their not fixing simply upon a Sunday in April shows conclusively that the moon, a full moon, was so connected with the festival that it could not be neglected.¹ The Gospel narrative indeed clearly proves that Christ and his disciples observed the purely Hebrew festival. The early Jewish Church then would naturally continue this "Paschal" observance, but the desire to make a "Christian" Church different from the Jewish Church, made clear in Bede, seems to have been the only reason for a change of name or date. The Jews made their full moon fall on the fourteenth day of the lunation. It was on the fourteenth the Paschal lamb was eaten. It was "a male without blemish," it was killed at evening, had to be cooked with *fire* only, and its blood was struck on the two side-posts and upper door-post, timbers which very accurately represent the Hebrew *hee* (ר) ² The vernal equinox happened immediately after the sun's entry into the sign of Aries in the Zodiac; thus we see the reason for the sacrifice of a young ram. This also makes it clear that the moon was not simply a timekeeper, but that the festival represented the vernal equinox. The sign preceding Aries is Pisces = fishes, creatures which were associated with the old Accadian water god Ea. Ea's name, the "house,"

¹ "British Encyclo.," vol. iv. pp. 668, 669.

² Exodus chap. xii.

demonstrates why the sacrifice was marked upon the essential timbers of a doorway, and the sacrifice of the young male marked with blood on the doorway, the *passage* into the house, is of itself suggestive. We may say that the Jews, to the best of our belief, were only celebrating a festival common to many peoples, of which All Fools' Day, the 1st of April, the Huli festival of Southern India, is as much a survival as Easter Day. The door of the house (Ea), the ark of Noah, and Bethel the house of El, must be identical originally. An ark was the sacred object of the Jews and cannot have been a mere box to hold manna (?), an omer full of which was ordered to be laid up before the Lord,¹ before the directions for the manufacture of the Ark were given.² In the Book of 'The Lesser Holy Assembly' we learn that from the dew of the White Head, the Great Countenance, the Superior Trinity, "is the manna prepared for the just in the world to come. And by it shall the dead be raised to life."³ The Ark of the Tabernacle seems a version of the Ark of Noah, the Ark of the Bythos the great deep, and the Argha, the mother of all created beings. As Pisces precedes Aries and these signs are connected with the vernal equinox and are of Assyrian origin, in Accadian they were called the months of "sowing" and the "altar."⁴ The manna, like seed and sweet as honey, was preserved in the "Ark" of the Tabernacle, and was the most sacred object in it, which ark must have been considered as equal to an Altar.

It will be remembered that in considering what the Kabalists tell us of the two "Countenances," the hair of the Greater Countenance (IH) was called "the truth of all truths," "thirteen fountains, scattering the most precious balm of splendour,"⁵ and that this hair was brilliantly white. We are further told those thirteen parts are called, *Qadam*, 'Ancient Days,' 'Days First of the First.' Those which are found in the Lesser Countenance are called *Olahm*, 'Everlasting Days,' or 'Days of the Ages'? *ollamh*, Gaelic, a professor—highest order of instructors, passers on of knowledge.

The thirteen "paths," locks of hair, from the first three of these emanations (IH), were brilliantly white rays, but in passing through the other seven emanations of the Lesser Countenance (VH) they were no longer brilliantly white but had become the nine dark locks of the Lesser Countenance,

¹ Exodus xvi. 33.

² *Ibid.*, xxv. 10.

³ "Kabalah Unveiled," p. 303.

⁴ "Bible Folk-Lore," p. 10.

⁵ "Kabalah Unveiled," pp. 134, 135.

and so were passed on to creation at large. These brilliant locks then were the 'Ancient Days,' while the dark locks became 'Everlasting Day,' 'Days of the Ages.' We have here the union of day and night reaching humanity as Everlasting Days. By gematria Qadam, *ancient days* = 144, while Olahm, *everlasting days* = 146. The number of 'brilliant days,' periods of sunshine, are nearly identical with the 'everlasting days,' the dark days. Humanity in fact sees the periods of sunshine and darkness, day and night as one period, what was called in Greece a *νυχθήμερον*, 'a night and day,' and Cæsar's information as to how the Gauls keep dates, "in such an order that the day follows the night" may only be a result of intercourse with Greece.¹

The Jews divided the solar year into two periods, and as these were fixed by the equinoxes and not by the solstices, they gave the fullest value possible in sunshine to one portion, and the greatest amount of darkness to the other portion, thus treating the whole solar year as a period divided between night and day. By their Samhain and Beltaine festivals, the Gael did the same. The Paschal observance was the intercalation of 14 days, that is the period from a new to a full moon, between these two parts of the year. From the autumnal to the vernal equinox 185 days, the longest time thereafter for the Paschal full moon 14 days = 199 days, till next autumnal equinox 166 days, total 365 days. The 14 days, therefore, were the days in which they passed over from the dark portion of the year to the light portion. The abstracting 14 days from the light portion of the year shows a predisposition in favour of a computation by moons, lunar months. The Jewish day begins at sundown. We are dealing with the 23rd September as the autumnal equinox, and the 21st of March as the vernal equinox, and our calculation brings the Passover much nearer the 1st of April, than Beltaine, but that was, according to Bede, the custom of the early Scotie Church.

Let us mention a curious coincidence. The term "epact" is applied to the days by which the solar year exceeds the lunar one. It comes from the Greek *ἐπακτος*, 'a something brought in from abroad,' *epaktai* being 'the intercalary days.' The use of this word undoubtedly points to the lunar year as the primary basis of calculation. Things brought in from abroad are of course things abnormal, deleterious. There is

¹ "Gallic War," p. 6, c. 18.

a Gaelic word given by Armstrong and M'Alpine *ubag*, as they explain it, 'an enchantment,' 'charm,' 'superstitious ceremony.' It is a word seemingly avoided by the scientific dictionary maker. It is a well-known word among the folk, and is applied to a little bag full of what we may call rubbish, which, prepared against some one, acts upon him injuriously. Considering then the folk-lore application of the word, it seems reasonable to compare it with *indepaidse* old Gaelic, translated "hoc veneficium,"¹ and this again, with the Greek *epaktos*. If this is a correct guess, its modifications in words signifying destruction, etc., in middle Gaelic are manifold, and show the modifications to which words of Greek origin can go through, to appear as original Gaelic.

¹ "Grammatica Celtica," p. 60.

UBAG

CONSIDER a little more closely what an *ubag* is. *Ubh* is an 'egg' in Gaelic. Dinneen tells us that *ubh* is applied to the 'point of a sword' and gives us *ubhach*, as a word for 'pointed,' 'relating to eggs.' Another spelling is *ugh* used in Tyrone, Monaghan. To compare the point of a sword to an egg is certainly not what one would expect. We think it likely that the cause of this is its being considered equivalent to the point of another weapon of which the extremity is likened to a nut, an apple, a cherry, etc. It would be more appropriate for the knob, *cnoþ*, on the proximal end of the handgrasp. *Ubhag*, taken as a purely Gaelic word, means 'a little egg,' the *ubh* being the equivalent of the *ov* of the Latin *ovum*. *Bag* of course is English for a receptacle of cloth or leather, and has been compared with the Gaelic *balg*, *bolg*, a word used to describe certain early inhabitants of Ireland (?), the Firbolg, the men of the bags, whatever these bags were. In German the same word is applied to skin of fruit and to the skin of an animal drawn off without being split, a natural bag, compare the prepuce. If the word *ubag* means anything like a pocket or covering, it would certainly appear to have been influenced by the English "bag." If it meant an "egg bag," it should be the ovarium not the egg itself. Now we are treating of Easter time especially, and everyone knows the important connection supposed to exist between eggs and Easter, and the widely extended practice of colouring those eggs, in various colours it is true, but especially red. Two reciters from the Island of Lewis tell us that a *poc-buidsich*, 'witch-bag,' a be-witched bag (?), is made of any available cloth, old or new, stuffed with old nails, pins, bits of thread, the mouth tied firmly round with a string. If it is intended to injure people, it is put under the thatch of the house, the doorstep, or *in a hole* in the wall. If it is to injure cattle, it is placed in the same way in the byre or stable.¹ Another reciter from Lewis called it *cnoc a bhuidseachd*, 'a hillock' of witchcraft (*cno* is 'a nut'),

¹ Unpublished Papers, EMK, 5943.

a small ball made of hair and one thing and another, with pins stuck in it, hidden under the thatch or a hole in the wall (*bruchag*), believed to do people harm; in some places called *ubag*.¹ In Islay an *ubag* was described as made of red yarn rolled up in a ball, inside of which was "one thing and another."² And from the same island it was said to be hoof pairings of cattle or sheep in a bag or cloth, rolled up like a ball.³ From Bernera, Lewis, the information comes that the *ubag* is well known in the Outer Hebrides. It is usually made of three different colours of yarn, yellow, grey and red. An incantation was always repeated while it was made or placed. It was efficacious in taking away the *torradh* (profit, milk) from cows, lactation ceases on impregnation. This reciter mentioned that an *ubag* might be worn as a protection.⁴ The use of *ubags* probably survives at this moment, one reciter recently saying, that a little bag full of a great variety of things, old nails, pieces of string, rags, was found in a hole in a dyke opposite the door by which his father's cattle went out and in. The bag being burned, no evil effect was experienced.⁵ The terms *giscagan*, *gisreagan*, *orchain* are used in the same sense as *ubagan* (5936). The first of these is evidently connected with *geas*, *geis*, 'a taboo'; *orchain* is the older *orgain*, *arcain*, 'slaughtering,' 'destroying,' and (?) the modern Irish *orcan*, 'a glutton,' 'a little pig' (5936). *Ubag* is used for any "veneficium" (p. 141).

Epact, which we hold to be the same as Gaelic *ubag*, as we have already mentioned, represents the eleven days to be added to the lunar, to make the year a solar one. The inference is fairly simple, seeing that the term means 'something added,' that the lunar year was the original one, and that the eleven days required to be added were an afterthought. The description of the *ubag* is exactly that of the 'addition' of something, and it was with a view to injuring, it came to mean a deleterious addition. Salt left on the middle of the floor of a dwelling by an out-going tenant who knows about *ubags* "is as bad an *ubag* as can be left by any one," to harm an incoming tenant.⁶ A saline solution probably the same as solid salt, compare Burt's *mun-loch*.⁷ It is quite a common under-

¹ Unpublished Papers, EMK, 5440.

² *Ibid.*, EMK, 2621.

³ 2167.

⁴ *Ibid.*, 3872.

⁵ *Ibid.*, 8532.

⁶ *Ibid.*, 5936.

⁷ "I unluckily set my Foot in the Chamber-Pot, a Hole in the Ground by the Bed-side, which was made to serve for that Use in case of Occasion." Burt's Letters, No. xvii. vol. ii. p. 65.

standing that the addition of salt, or salt and fire to excrement, causes diarrhoea of the excreter. We can quote several instances related as to the truth of this statement. An old woman threatened to put salt and a live peat upon some faeces close to her cottage. Her daughters who heard the menace cleaned up before she could fulfil her threat.¹ A woman was seen to bury something in her neighbour's garden. Returning to her own house, she brought a live peat and put it in the hole made, sprinkled salt on it, and covered it up. On examination it was found that the original matter was excrement. The maker of this *ubag* was a remarkably cleanly person, and the idea apparently was to punish her neighbours for uncleanness. They believed the intention was to give the guilty one diarrhoea.² Traditional methods of injuring your neighbour are liable to modification in transmission from one to another, and so the Highland equivalent of a love philtre was called an *ubag*. The philtre in this case was a *ceapaire-ordaig*,³ a piece of bread and butter spread by the *thumb* of the giver. In another instance, a woman having quarrelled with those in a house where she had been visiting, on leaving proceeded to make marks on the ground apparently intended for circles. The householder with whom she had quarrelled, told her to stop as they wanted none of her *ubagan*.⁴

The object before us has been to demonstrate how important in regulating the seasons was the part played by the moon in the world at large, and not as a Celtic peculiarity. Nowadays in Britain, at any rate, the moon hardly receives any attention, the solar year having an undisputed supremacy in our civil calendar. It is not so in the Church, the dates of all her festivals being dependent from the date of Easter, a moon fixed festival. But Easter is really the middle of the year, not the beginning, dividing the year into halves, the one of which precedes Easter, the other follows it. The effect of this in early times must have been that half of the year would be lived through before it was known when it commenced. The popular mind would calculate from Easter to Easter, the instructed mind from the beginning of the year to the end of it with Easter as a centre. The night of the full moon after the vernal equinox would be recognisable with comparatively little difficulty, whereas the day of the 'beginning' (Tisri,

¹ Unpublished Papers, 2942.

³ *Ibid.*, 6491.

² *Ibid.*, 3255.

⁴ *Ibid.*, 6491.

the first month of the Jewish year), was a question of calculation, and the reason for this seems to have been, that the lunar year, the original year, was marked off in periods of 29 or 30 days to the view of all, while the twelve month interval of the solar year was too long a period for common use, and required for its determination magical additions beyond the knowledge of the folk. This calculating from a central period is remarkably illustrated in the Roman calendar, which did not begin from the first of the month and go on in a natural progression till the next new moon, but reckoned forwards and backwards from the 13th or 15th day of the moon, full moon, the Ides. We thus see how continually the moon must have been referred to, the increase of its light noted from the date of its *kindling* to that of its full power, a sufficient reason surely for seeing an allusion to the same object in the Sanskrit *idh*, 'kindle,' Roman Ides, Ea, the Accadian moon god, *Ishtar* 'his' Assyrian equivalent, Bede's Easter, and our Gaelic *Aedh*, 'fire,' as we have agreed to call it. The Accadian Ea and the Bible Noah being the same, the latter's connection with the moon is proved by Noah having survived the deluge by 350 *years*, the number of days in a lunar year.¹ In Genesis vii. we have, as it were, the time-table of the flood. On the seventeenth day of the second month, the fountains of the deep were broken up, and on the seventeenth day of the seventh month the ark landed on Ararat. The first thing we notice here is that from the commencement of the flood till the landing on Ararat was exactly six months, commencing the 2nd month from the autumnal equinox, the dark half of the year, the moon's half in fact.

From the breaking up of the waters on the seventeenth day of the second month of the 600th year, to the twenty-seventh day of the second month of the 601st year, when the earth was dry, the flood period is altogether comprehended within the time of one year and ten days. The lunar year is eleven days shorter than the solar year. If it had been from the seventeenth to the seventeenth it would have been exactly one year of twelve months. We suppose these to have been lunar months, but the whole year is solar, and so ten days were added to make the flood last one solar year.

The Hebrew calendar is divided into cycles of nineteen years, seven of these have an intercalary month of twenty-nine days. From the breaking up of the fountains to the return

¹ Genesis ix. 28.

of the dove with the olive branch, if we base our calculations on one of those intercalary years, it gives us an interval of 294 days. If we calculate to the day when the raven was sent out, with the first dove, we have a period of 287 days. Now the length of an ordinary human gestation is 290 days, as near as need be the mean between these two periods. Why the embolismic year, a year into which an extra month is inserted, and not an ordinary year was taken, we suppose is its connection with ἔμβολος, 'a wedge,' 'peg,' 'stopper,' 'something easily thrust in,' ἔμβολιμος, 'inserted.' The reader says this is too far fetched. But is it? Does not every one know that on the intercalary day of leap year women are supposed to have the privilege of asking men to marry them, showing how the popular fancy reads a meaning into this ἔμβολή, which word specially describes in naval fighting the ramming, as we say, of one ship by another. Josephus places Ararat in the Kurdish Highlands, and Gesenius, Orientalist and Biblical critic, connected the name with the Sanskrit *arjawartah*, signifying 'holy ground,'¹ which would suggest its comparison with the Greek αἰδοῖα, the things revered, *mons veneris*, etc.

We have said on the authority of verse 14 of viiith Genesis, that the flood lasted a solar year, because the earth was dry on the twenty-seventh day of the second month, but the verse immediately preceding it says, that on the first day of the first month "Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry." The dove having returned to him no more, before this, shows that it was not a mere projection of Ararat round the ark in the one case and the world at large in the other. Whatever the explanation may be, Noah's looking out on the first day of the new year makes it at any rate clear that the precedence of the seasons regulates the narrative.

The plain inference seems to be that Beltaine was the high festival of the Pre-Palladian Scotie Church, that it was the centre of their calculations. Consequently, that their year ended at Samhain, now the festival of All Souls, and that Beltaine represented Mylitta, the Virgin Mother. Mylitta is mentioned by Herodotus, who tells us that the Persians sacrificed from the earliest times to the sun and moon, to the earth, fire, water and the winds, adding "they have since learnt from the Arabians and Assyrians to sacrifice to Venus

¹ "Bible Folk-Lore," p. 21.

Urania, whom the Assyrians call Venus Mylitta, the Arabians, Alitta, and the Persians Mitra." ¹ That "Mitra" was worshipped in Roman Britain we know as a certainty. There is an Irish monarch said to have been killed in the year A.D. 106 after reigning thirty years. His name is Tuathal the Legitimate, and he formed the central province of Meath from the four older divisions, and at the annual feast of Tara, the princes and chieftains of Ireland swore to him by the sun, moon, and all the elements, that is to say, the objects of reverence of the ancient Persians who had learned to worship Mylitta, that they would never contest the sovereignty of Ireland with him or his race. This feast of Tara was held on Beltaine, at the locality said to have been the rallying place of the Firbolg, to which they gave the name Druim Cain, translated 'the beautiful eminence,' but possibly more correctly the Ridge of the Tribute.² The makers of this history drew their form of oath of the native leaders to this conquering invader Tuathal, of whom the name may mean "lord," ³ from the early objects of worship of the Persians who had come to serve Mylitta, getting the inspiration from Herodotus, we have no manner of doubt.

Believing as we do that the Passover and Easter are existing ceremonies of more ancient celebrations, but quite unconnected with any slaughtering of the first-born of Egypt, we might expect similar ceremonies in other religious systems. That Mohammed was acquainted with Jewish observances is certain. That he knew anything of a Teutonic Easter, or a Germanic Spring festival so-called, we may be certain he did not, but the end of Mohammed's Ramadan shows that it corresponds with the Christian Lent, as Ramadan in its first year, finished at Easter. The first year of the Mohammedan cycle commenced with the flight from Mecca to Medina on the night of the 15th of July in the year 622. The year is purely lunar. Ramadan is the ninth month, and must have finished on that year about the 28th of March. Easter, Pasch, may occur as early as the 22nd of March, and as the Jews always reckon the fourteenth day of the moon as full moon, the 28th of March was as near as need be an average for the period between new and full moon, during which a Paschal full moon might occur. Mohammed apparently chose for his flight the night

¹ *Clio*, i. 131.

² O'Curry's "Materials," p. 244.

³ "Revue Celtique," vol. xxvii. p. 92.

of rejoicing after a prolonged fast, an event probably fixed by the moon by the Sabians with whom Islam is connected (in Mecca its adherents were known as Sabians),¹ and we know there was such a festival and great fair before the full moon of the Dhu'l-Hijja.² The Buddhists also regulate their religious ceremonies by the moon. The fourteenth day from the new moon, the fifteenth day from the full moon, and the eighth day from each of these are the days upon which they kept the fast day by special observance of the moral precepts, but they have a prolonged observance, the Patiharaja-*pakkha*, 'extra fortnights,' of which there are three, but the special one to which this term most particularly applies³ is the first half of the month succeeding the rains. Buddha seems to have carried forward after his own ideas the same period of abnegation which we find in Mohammedan Ramadan and Christian Lent, using a Brahminical 'soma' festival as his starting period, and as it commenced after rains, the observance points back to a connection between it and the flood legend.

¹ "Encyclo. Brit.," vol. xvi. p. 547. ² "Encyclo. Brit.," vol. xvi. p. 545.

³ "Buddhism," Rhys Davids, p. 141.

BRIGIT

IN the Irish romance of the second battle of Moytura, fought between the Fomorians and the Tuatha De, mention is made of Ruadan, son of Bres, and of Brigh, daughter of the Dagda. Ruadan though a Fomorian was connected with the Tuatha De by his mother Brigh, otherwise Danu or Diana. The Tuatha De as artists were specially qualified in the manufacture of weapons, spears, and the curing of the hurt. The healing was done in this way. Dian-cecht and his two sons, and his daughter, sang spells over a well into which the dead were cast, and when taken out they came alive again. Ruadan was told off to find out how this was done, and having given his report was sent to beg a De Danann spear, and with it to slay the smith. He got this spear from a chief; for that reason "the name a chief's spear is still given to weavers' beams in Erin." We have all heard of a weaver's beam being applied to a spear elsewhere, and weaving we will allude to afterwards. Ruadan according to instructions tried to kill Goibniu the smith and wounded him, but Goibniu plucked the spear out and drove it through Ruadan so that he died in the presence of his father in the assembly of the Fomorians. Then Brigh came and wailed for her son. "She shrieked at first, she cried at last. So that then for the first time crying and shrieking were heard in Erin. Now it is that Brigh who invented a whistle for signalling at night." ¹ In this story once more the science of the story-teller is shown by the things his personages do in accordance with possible translations of their names. Rhys in his Hibbert Lectures compares Ruadan to the Welsh Dylan, "the darkness that dies away to lurk in the sea, so that his name of Dylan has become a synonym for that of the ocean." ² Rhys further remarks that it might be supposed Ruadan's name was derived from the word *ruad*, 'red,' but because his mother keened for his death, he makes it a direct descendant of the Sanskrit *rud*, 'to howl,' or 'weep,' and speaks of the Latin *rudo*, 'to roar,' 'bray,' as cognate. We believe the name

¹ "Revue Celtique," vol. xii. p. 97.

² "Hibbert Lectures," p. 387 *et seq.*

was manufactured with express reference to the term 'red,' as applying to his weaver's beam of a spear, and the storyteller's knowledge of Latin was sufficient to permit him to draw on *rudo* for the incident of his mother keening and inventing whistles for signalling *at night*. Ruadan being a male moon, the noise of the waves of ocean in his character of Dylan represent the Irish 'keening' as Rhys says. That a red moon is not an idea of the writer may be illustrated in the words of the song "Rothesay Bay" by Mrs Craik. It was:—

"Bonniest when the sun draps
And red comes up the moon."

Loth gives us in the "Revue Celtique" an interesting side light on Mrs Craik's lines. In speaking of a well on the coast of an island in the Morbihan called "Brig-eygen," the peculiarity of which spring is that it comes out close to the sea, he tells us that *brig* is the 'extreme point' of all sorts of things, and says *brig yr hwyr* is 'the evening twilight.' *Brig ywawr* is the first whitening of the horizon at daybreak. The meaning of the name of the fountain, according to our authority, is "the extremity of the spring,"¹ He makes the final *g* of *brig* a local modification of what is really a Hebrew *yod*, pointing to the more general sound of the word as *bree*. The moon rules the night, and all know that she is represented generally as a crescent with two points, and it would appear that this is taken into account in the Breton phrases. Spurrell gives us an exact parallel for the same use of *brig* in the phrase *ym mbrig y nos*, 'in the dusk.' The worship of Brigit is widely spread in Brittany. She gives the name to a commune of the canton of Cleguerec in Morbihan, "*Birhiett*," and also to "*Loperhet*" in Cornouailles.² Among men's names her attribute appears as *Catwobri*, *Haelwobri*.³

Finding reasons for this suggestion in the likeness of the traditions, the same word (*bri*) occurs in the name of the Hindoo deity Bhrigu, to whom Brahma committed the power of creation. Wilson tells us that Bhrigu was the name of Siva, that it was a title of the regent of the planet Venus (*Sukra*), also said to be a son of Bhrigu, that it is applied to fire, to the month Jyesntha (April May) and that it is '*semen virile*,' and a glance into the Manx Dictionary will show us *breh*, 'a birth,' 'progeny,'

¹ "Revue Celtique," vol. xix. p. 212.

² *Ibid.* xi. p. 139.

³ "Grammatica Celtica," p. 21.

bree, 'essence,' 'heat.' The Sanskrit Bhrigu and Manu are intimately connected and are sometimes placed among the Rishis through whom the inspired Veda was revealed to men, and are said to have been in the Ark with Manu (the moon) the Hindu Noah.¹

Brig, 'a top,' 'summit,' according to Spurrell, applied to the tops of trees and to hair, is accepted as having this meaning in the name Brigantes, 'Highlanders,' as it were. It seems also in the names of men to have implied authority, elevated position,² and appears in the Würzburg codex as implying value. That meaning of it takes practical shape in the female Brig of Irish tradition, Brig Brethach, the daughter of Sencha, a poet and chief judge of Ulster, her duty to her father being to correct his errors.³ She appears also as his wife and strange to say as the daughter of Onithcerne, a name suggestive to us of Tertullian's Onokoihthe (p. 95). She uttered a 'loud moan' to call attention to her wish for, among other things, her fill of a red-eared purely white cow without a liver, and this cow was with the nuns of Tuaim-daghualan, that is the 'hill with two shoulders,' doubtless the crescent moon.⁴ The tale in which this appears is unquestionably a modern edition of the traditions it deals with. Sencha, Seanchan, means 'old head,' and may be connected with the goddess Duben, the Munster Dovina. Seanchan is called expressly "seinfhile," the old poet.

This Indo-European root appears in Icelandic as *bra*-*Bragr*, 'best,' foremost'; *braga*, 'the flicker of the northern lights'; *braga-awl*, the brad-awl used in Iceland for producing fire by friction'; *bragr*, 'poetry': *Bragi*, 'the god of poetry.' Poetry and drink are naturally connected. The Skaldic song is compared with a fountain which does not issue freely from a sorrowful heart. Chambers spells the Norse Brigit's name "Birgir" (p. 177). In Norse poetry Byrgir is a fountain to which a girl named Bil is represented as going and to whom the poets pray, "if the noble Bil will favour the skald," showing that this fountain contained the Skaldic mead. It is in the night that she and her brother fill their pail, made evident by the fact that Mani sees them. While they carry the pail with a pole on their shoulders, Mani takes them unto himself

¹ "Mythology of the Aryan Nations," Cox, vol. i. p. 414.

² "Grammatica Celtica," p. 21.

³ "Hibbert Lectures," Rhys, p. 76.

⁴ "Ossianic Society," vol. v. p. 57.

and they remain with him, together with their precious burden. The moon god accepts them as his children and Bil and her brother become the dark spots we see in the moon. The moon is also called 'Nokve's ship' and in that ship Brage, the god of poetry, refreshed himself, with the fluid from Byrgir. In the story of Mel's drunkenness, during the consecration of Brigit, we have to do with the same imagery of Bil and the source of inspiration contained in the ship of Nokve, that is if we are right, Diana, the moon goddess, otherwise Brighid, the Irish goddess of Poetry of the Tuatha De Danann.¹

We propose to deal here with Brigit as a Gaelic saint. Many writers have recognised that her life history connects her with the heathen Brigit of pre-Christian times, retaining saint and goddess as a combined local Irish personality. References to her in Scotland, England, Brittany are all supposed to come from Ireland. Solinus of the third century, called Polyhistor in the sixth, points out her existence in England previous to any claim made for her as Irish. Solinus tells us that there are many and great rivers in Britain as well as hot springs artificially made available for the use of men. That they are under the patronage of Minerva in whose temple a continual fire burned which never whitened to ashes but hardened into a strong mass.² Minerva Medica was the special patroness of hot springs according to the Romans, and as Krause points out, they, by their dedications at Bath, "Deae Suli Minervae," had recognised some connection between the divinity called Sulivia and Sulina (Gaelic *suil*, 'eye,' 'Eye of life (?), there worshipped and the Roman Minerva. Krause further points out that on the South Wall there is a dedication by the Tribune of the first cohort of the Varduli, a Biscayan tribe. "Deo invicto Soli socio" which appears to be Mithra, probably the same as the Bath Sulivia.³ The Varduli may have brought a goddess with them, they certainly did not bring the hot springs at Bath. Brigit may be Biscayan as Minerva was Roman, and Brigit, Minerva, Diana, Sulivia, may have been companions of the sun, but they are all female and not the sun god. Surmises such as these have already been made. A. B. Cooke says, "I submit that

¹ "Teutonic Mythology," Rydberg, pp. 458, 459, 460.

² "Origins English History," Elton, p. 279; "Topography of Ireland," Giraldus Cambrensis, ch. xxxiv.

³ "Tuisko-Land," Dr Ernst Krause, p. 411. "Vallum Romanum," Warburton, p. 146; Geoffrey Monmouth's "Hist. Britonum," II. ch. x.

the Pagan deity, whose name and fame St Brigit has usurped was a great sun goddess," and in a few lines lower on the same page he says, "if I am right in my surmise, the Irish Brigit was strictly comparable to the Italian Diana, and her oak to the famous tree at Nemi." He then goes on to speak of Cormac's Brigit with her two sisters, and her three sons, and says she was *triformis*.¹ The writer of the above appears so imbued with the 'corn spirit' theory that he has just failed to recognise that she was a moon goddess. Minerva was the goddess of wisdom, of the arts, and of poetry. Cormac's three Brigit's were the patrons of smiths representing arts, bards representing poetry, and Minerva Medica represented the physicians. As mother, Brigit had one son called after herself, *Brian*; the two others *Iuchar* and *Iuchair* seem to owe their name to a connection with *iuchair*, spawn. The son of these three last was *Ecne*, 'wisdom,' 'science,' the impersonation of Brigit as Minerva. This Brigit seems exactly comparable to Keating's *Eire*, daughter of *Dealbhaoth*, 'the representation of frivolity,' wife of *Mac Greine*, 'Sun's son' otherwise *Ceathur* one of three synchronous kings of Ireland, of the *Tuatha De*, the others being *Mac Cecht* and *Mac Cuil*. *Mac Cecht* had a second name *Teathur* and seems to be the same as *Tethra* suggested as connected with the grey crow, *babh*, *τετραξ*, a spotted bird, a partridge (?) and with the *sea* by O'Clery. He was a god of the other world.² The Moon is spotted. *Cecht* is according to Dinneen, (*ceacht*) 'science,' 'eminence,' hence *Dian-cecht* the *Tuatha De* physician, "God of the science" (?)

In *Ultan's* hymn in praise of Brigit from the *Liber Hymnorum*, her name is glossed "brig aitt," which if we may compare it with *ait*, 'joyful,' 'glad,' seanches *ait*, 'a diverting story,' might mean 'joyful energy.' Another gloss is *breo saigit*, 'fiery arrow.'³ These are but guesses no doubt, but guesses made in accordance with the ideas of the glossographer of what accorded with his subject, Brigit. In the text she is addressed as *breo orda*, 'a flame golden,' and apparently she is compared with "ingrian tind toidlech," 'the blazing delightful sun.' "May she overthrow before us battles of every disease" refers us directly back to her heathen predecessor. In *Broccan's* hymn⁴ we have a curious incident introducing

¹ "Folk-Lore," vol. xvii. p. 326.

² Stokes' Translation, "Cormac's Glossary," p. 157.

³ "Goidelica," Stokes, p. 135.

⁴ *Ibid.*, p. 145.

the salmon. A certain Nia, said to be the proper name of a poet (Cormac translates it both 'sister's son' and 'champion'), "lusting for a certain woman, deposited with her *sentem argenteum, quam dolose retraxit illa ignorante et jecit in mari*. Brigit saves the girl from slavery and outrage by finding the pin in a salmon." This is a parallel story with that in the life of Kentigern, but the Queen Langueth gives away her *ring*, while in Brigit's case it is the man's silver *pin* which is found in the salmon. In the name of the author of the later hymn, Broccan, we see a possible coincidence with one of the titles addressed to Brigit in Ultan's hymn. He styles her "intlacht uasligaib," meaning, "the vesture over" what is glossed "ocraidib," which looks like the Latin name applied to a leg protection *ocrea, ocar*, Dinneen. Is *ligaib* not Norse *leggir*, English leg. Brigit = breeks. Cleasby translates the Norse, as applicable to any hollow long bone.

"Broccan" calls for some explanation. Broc, Brocann, is a name which appears on Oghmic inscriptions, so there can be no doubt that it was applied to living individuals. It evidently means, in some cases at any rate, whether simply *broc* or in a compound *broc-agn*, 'badger.' The way such names are still used is explained by O'Kearney in the Ossianic Society's publications. Putting one hand across the eyebrows, the other hand under the chin of an individual, the suggestion to the onlooker of the likeness of the portion of the face so defined to some animal was supposed to give an indication of the character of the person examined. Individuals were called, e.g., Broc O'Coilgin, 'Badger Cocks,' 'Cox' and other like names¹ from this fanciful resemblance. *Brocc* is a 'shoe' (O'Curry), commonly spelt *brog*: *breo* is 'flame,' but also the phosphorescence visible on putrid fish: *bro* is a 'hand-mill,' 'quern,' 'a great wave': *Breogan* stands for 'Bragantia,' the mythic Spanish starting-place of the sons of Miledh. In the list of St Patrick's household given in the Four Masters we find "Brogan, the scribe of his school": and in a note we are informed that he was Brocanus, nephew of St Patrick.² Having no faith in these lists of names as that of historical personages, the scribe of the school was one who 'scraped,' we still speak of getting a scrape of the pen, and Brocanus was doubtless Badger the Scraper. When Ciaran (dark-one) the so named saint first settled at Saigher, he lived under a

¹ "Ossianic Soc.," vol. ii. p. 44.

² "Annals, Four Masters," A.D. 448.

tree (? the tree Mugna = moon) and his first disciple was a furious boar (an animal with two white pointed tusks) which helped him to build his cells. A fox, a badger, a wolf, and a fawn, also attended his instruction as monks. Fox stole Ciaran's brogues (*cuaran*, untanned sandals), and had already eaten the laces when Badger, sent to bring him back, persuaded him to do so and bring the *brogues* with him. "Criomthan, a fox, the proper name of a man" was the original name of St Colum.¹ The fox is also in Gaelic *Gille-Mhartain*, 'St Martin's servant,' he who gave away his cloak. Criomthan stole brogues which were brought back at² the instance of *broc*. We have quoted this to point the moral that these saintly adventures are etymological inventions. What interests us now is the significance of brogues. "It was the custom at one time in the Island of Colonsay to put an old shoe to burn at the fireside when a woman was in travail, in order to keep away the fairies that were always ready 'to lift' an infant."³ "When a Chinese woman is barren a shoe is borrowed from the temple of Kam Ha, the Lucina of the Chinese in some parts, and taken home to have incense burned before it on her shrine."⁴ Should an affianced bride die, the intended bridegroom worships and burns incense before a pair of the shoes last worn by her to induce her spirit to be present. Among a bride's presents are a male and female shoe, of course easily distinguishable in China. A pair of shoes belonging to the bride are sent to her husband to denote that he will have authority over her. "With this may be compared the act of Ruth's kinsman in plucking off his shoe as a sign of his renunciation of any claim to marry her, and the expression in the lx. psalm, 'over Edom will I cast out my shoe,' means 'I will renounce Edom'"⁵ "In Peru they had many wives before they were Roman Catholics, yet only one was reckoned lawful. When they would marry any one they went to her house, and with the father's consent put on her an *ottoya*, which is a shoe they use, and so lead her home. If a virgin the *ottoya* was made of wool; if she had been taken by others before it was of rushes."⁶ The Arab says, "the slipper recalls the woman." *Qui se sera*

¹ "Caledonian Medical Journal," vol. vi. p. 177.

² "Ossianic Soc.," vol. ii. p. 43.

³ "Gaelic Incantations," Mackenzie, p. 33, note.

⁴ "Folk-Lore Journal," vol. v. p. 223.

⁵ "Folk-Lore Journal," vol. v. pp. 229, 231, 232.

⁶ "Matrimonial Ceremonies Displayed," p. 84.

vu en songe chaussant un soulier, pourra avoir la certitude qu'il possedera une femme jeune ou une vierge si le soulier est neuf et en bon etat, mais ancienne si le soulier est vieux et usé." ¹ In the Talmud there are phallic stories of shoes and the worship of footprints has the same origin. The sacred foot of Vishnu stands for the phallus adored by his consort, and Ruth when she held (not *lay at*) the foot of Boaz like Lakshmi holding Vishnu's foot indicated a desire for marriage." ²

Compare this with the story of Brigit's getting Episcopal orders. She desired to have the order of repentance and went to Cruachan Bri-Ele to get it from a bishop called Mel. He had gone north, but Brigit followed him with Mac Caille as her guide over the Bog of Faichnech (meadow-like), "and God so wrought that the Bog became a meadow covered with flowerets." In Broccan's hymn we are told "in a good hour MacCaille set the veil (*caille*) on St Brigit's head." ³ On this occasion on drawing nigh to where Mel was, when she entered the house "a fiery column (*colum tentide*) flamed out of her head." Having explained what she wanted, "thereafter the orders were read out over her, and it came to pass that bishop Mel conferred on Brigit the episcopal orders." "And it is then that Mac Caille lifted up a veil over Brigit's head, *ut ferunt periti.*" "While the order was being read over her, thus she was, with the foot '*cas*' of the altar in her hand. And seven churches were burned over that foot, and it was not burnt there. Others say that the church in which Brigit was ordained was in Fir Telech (men of fireplace)." ⁴ Brigit was seeking Mel (honey, honeymoon) and she sought for him first at Cruachan Bri-Ele, 'little heap of other-force,' whatever the proper meaning of it may be. When she approaches him she gets a veil put upon her. Compare this with what we learn in Pretronus. Immediately previous to the consummation of a marriage ceremony, "Psyche had already dressed the girl in a nuptial veil." The veil was called Flammeolum or Flammeum either because it was of a flame colour and therefore denoted the violence put upon the modesty of the bride; or because it was worn by the wife of the Flamen or high priest of Jupiter who was forbid divorce. The torch was always

¹ "Le Jardin Parfume," p. 166.

² "Bible Folk-Lore," p. 348.

³ "Goidelica," Stokes, p. 142.

⁴ "Saints from Book of Lismore," pp. 322, 323.

used in nuptial ceremonies. Petronius tells us himself, however, "we met two well-shaped women in veils whom we followed softly at a distance till we saw them enter a little temple." "Curiosity engaged us to go in after them where we saw a number of women as mad as so many Bacchanals with each an image of Priapus in her right hand."¹ Compare the burning of churches over the foot of the altar which Brigit held, and the burning of the churches over the post against which Aidan was leaning when he died (p. 53). *Caille* is doubtless 'a veil,' but *caillteanach* is a 'eunuch'; Mac Caille the 'son of loss?' who prepared her for the male orders conferred on her.

Cas in Gaelic is 'a foot,' 'a leg,' and it will be noticed that while Ruth and Brigit, to say nothing of Petronius' Bacchanals had in their hands so-called feet, so the foot-covering, the brogue, is characteristic of the female. The Spaniards are said to have found St Thomas' foot-print in both worlds, and to localise this in Britain, according to Erasmus, a foot-print of St Thomas was shown to a pilgrim returning from Canterbury, a short distance from that town.² On the top of Dunad, suggested above as the original Dunollaig is the well cut imprint of a human foot. It is perfectly clear then that Boaz' foot, the foot of Mel's altar, and the foot of St Thomas, are all of the same nature, and we may include what St Ciaran covered with his brogues, stolen by brother Fox. For further illumination on this subject we will quote Pennant: "during the marriage ceremony (Caithness) particular attention is paid to the leaving of the bridegroom's shoe without buckle or latchet, to prevent witches from depriving him on the nuptial night of the power of loosening the virgin zone." "After marriage the bride immediately walks round the church unattended by the bridegroom, the precaution of loosening every knot about the new joined pair is strictly observed for fear of the penalty denounced in the former volume."³ A Breton superstition is "le jour ou une jeune fille se mariait, on mettait dans son soulier une piece d'argent pour empecher qu'on ne met du mal entre son epoux et elle."⁴ To return to Pennant's experiences, in Islay this time. "An unsuccessful lover revenges himself on his unhappy rival by charms

¹ "Petronius Arbiter," Addison's translation, pp. 39, 42, 53.

² "Revue Celtique," vol. vi. p. 246.

³ Pennant's "Tour," vol. i. p. 187; vol. ii. p. 44.

⁴ "Revue Celtique," vol. viii. p. 395.

potent as those of the shepherd Alphesiboeus, and exactly similar."

"Necte tribus nodis ternos *Amarylli* colores :
Necte, *Amarylli*, modo."

Donald takes three threads of different hues and ties three knots on each, three times imprecating the most cruel disappointments on the nuptial bed. But the bridegroom to avert the harm stands at the altar with an untied shoe, and puts a sixpence beneath his foot."¹ The loosening of ties and the removal of pins from the dress of the bride are ceremonies in use at the present day.

Recalling the fact that when the Badger rescued Ciaran's brogues from the Fox he had only been able to destroy the laces, and having as we believe fairly demonstrated the significance of feet, slippers, and laces what is their connection with this Irish female goddess and saint? Why in fact should we find a *Broccan* hymning St Brigit. If, as we believe, the moon is the celestial representative in the Brigit myth, and we look at the moon, the fact is at once evident that there are darker and lighter parts marked in it. The peculiarity of badgers also is that they are dark and light striped. Comparing the moon in this way to a badger one sees at once why those who have a special reverence for the moon might be called *broccan*, virtually 'the moon one.' We find an interesting support to this theory among the Oghmic inscriptions. Among those of Corkaguiney, apparently the district of the worshippers of Dovia, whom we have proposed to identify with Diana, in Kerry, is a holed stone which shows evidence of having had previous inscriptions on it deleted and the following one incised. "ANM MAILEINBUR I MAC I BROCANUNI." MacAlister says, "the only attempt to explain Mail-Inbiri as yet has been that of Professor Rhys, who connects *Inbir* with *inphir*, a virgin—the name being thus a kind of paraphrase for Maol-Muire. The expression seems, perhaps a little unnatural, but no other suggestion has been made."² We give our vote for the correctness of Rhys' suggestion, and to make a suggestion of our own, the inscription reads (?) 'noble (soul? = pray for?) Servant-of-the-Virgin, a son of the Brocanuni? the virginal power being represented by the moon in its character as 'badger faced.'

¹ Pennant's "Voyage to the Hebrides," p. 232.

² "Studies in Irish Epigraphy," Macalister, vol. i. p. 63.

We have seen that the imposer of episcopal orders and the particular friend, according to the Book of Lismore, of Brigit was "Mel." The Latin for a badger is *meles*, *maeles*, *melis*, *maelis*. There is a form of shoe called in Irish *maelan* (*maelassa*) and we find in the voyage of Maelduin, a woman described as having "*da maelan airgit imma cossa gelchorcrai*," 'two silver maelan about her pink feet.' She was beautiful, wore a white mantle with a circlet of gold round her head; she had golden hair, a silver brooch, the studs of gold in her mantle, and a caul-like silky smock. She had a great house near the sea, she provided Mael Duin and his companions with a food like cheese curd, also drink, all from one vessel, till they had had enough. It was suggested to her that she should sleep with Mael Duin and her answer was that she knew not and had never known sin. When the proposition was repeated, all being drunken and sated, she put them off with an answer to be given next day, but they then wakened up to find their boat on a crag and no island nor lady to be found.¹ The gold speckled mantle corresponds to the star-spangled night sky. The Gaelic word suggests the Latin *mulleus*. This has been derived from the Greek 'to sew,' and from the 'red mullet,' because that was the colour of the shoe. The criticism that any shoe might be called *mulleus* because they are all sewn takes no consideration of the unsewn sandal so common among the Gael, and still made within the British Isles. That they were always red is possible enough. In Mael Duin's woman's case the redness was in her feet, but it is not so long since that the favourite foot gear of all Hungarian women was red. *Μυλλος* the *pudenda muliebria*, and *μυλλω* to have sexual intercourse with a woman (compare—mullichean, mullichinn, Gael. 'a sleeve'). The Gaelic name has been supposed to show that the shoes were pointless (*maol*, 'blunt') and also that they were hairless, bald, *maol*. Shoes are also said for women and bishops to be made of metal, *findruine*, which we believe does not point to any special alloy, but means 'polished,' 'made white,' 'bright.' O'Curry tells us of the shoes called *assai*, made of copper, and there are in the Museum of the Royal Irish Academy shoes of sheet bronze. In a note O'Curry informs us "the *Beirn Brocc*, or boat shaped shoes worn by the herald Mac Roth (wheel-son) in the Tain Bo Chuailgne did not differ apparently from the *ass* in shape; and were the

¹ "Revue Celtique," Stokes, vol. ix. pp. 492, 493.

prototype of the modern brog.”¹ A copper shoe must have been about as comfortable wear as a wooden clog or even less so, as it would be much colder. Doubtless they were symbolic, like the Popes *mule* with the embroidered cross on it.

The following we think supports this conclusion. “Upon the keel of every Foula boat (Shetland Isles) a copper coin is nailed to guard her from the attacks of a huge monster called the Brigdy, which from the description must belong to the Discoboli of the third order of fishes. It sticks by its sucker fins to the side of a boat, and tries to capsize her, and nothing but copper will detach it. Where the precaution of nailing a penny (Latin *as*?) on the keel has been neglected, a clog with copper tacks in it has been dragged in the wake of the boat, and found to be effective.”² The copper seems to represent the bronze and the clog the shoe of O’Curry’s Beirn Brocc. The name of the disc bearing sea monster Brigdy seems the genitive of Gaelic Brigit, *brigte*. We are told, however, “in Ireland, upon St Bridget’s eve, every farmer’s wife makes a ‘cake’ called Bairin Braec (compare Broccan and Breaccan); the neighbours are invited, the madder of ale, and the pipe go round, and the evening concludes with mirth and festivity.”³ This sea monster appears in a twelfth century poem of the expedition of Orendel to rescue Frau Breide from her woosers in Jerusalem, in which expedition he acquired the holy coat of Treves—that is the coat without seam of the Christ—from the belly of a whale.⁴ Orendel marries Breide but lays a naked sword between them. As Orendel is the sun, Breide is the moon doubtless, here as elsewhere. The Brigdy appears in Campbell’s “Tales of the West Highlands” as the ‘Yellow Muilearteach,’ but Gillies writes it ‘Mhuirearteach.’ The poem makes the subject female. Her face was dark blue, she had but one gloomy eye in her head on which was “gnarled brushwood” according to Campbell’s translation. She goes to fight the Fian and curious to say they are said to have been on Tulach Oirill, which is suspiciously like the Teutonic Orendel. They meet and her description is simple enough when it says “*Chaidh a chomhrag ris a’bheist,*”

¹ “Manners and Customs,” vol. i. p. 398.

² “Folk-Lore Journal,” vol. ii. p. 351.

³ Train’s “I.O.M.,” vol. ii. p. 113, quoting Vallancey’s “Essay on the Antiquities of the Irish Language,” vol. viii. p. 21. Ellis’ “Brand’s Antiquities,” 1841, vol. i. p. 190 (1849, vol. i. p. 345).

⁴ “Tuisko-Land,” Krause, p. 537.

which Campbell translates "Went to do battle with the beast," but it seems to mean 'The beast was succeeding in the combat,' till she met Fionn himself (Colum?) and "*Mharbhadh a' Mhuileartach leis an righ.*" "The Muilearteach was slain by the king." Immediately thereafter we are informed,

"Thug an gobha leis an brigh
Gu tur Leoin, an t-ard righ."

"The smith took with him the bree
To the tower of Leo the high king."

The smith is supposed to be her husband, Campbell says Balcan, Vulcan, but anyhow we notice that *bree* 'potency,' 'essence,' was her peculiarity. The name Muileartach connects the name with mills, grinding; Muirearteach connects her with the sea.¹

The Brigdy is Colum's *cetus* and its voracity is identical with that of Solomon's second item in Proverbs xxx. 16, which with the grave, the thirsty earth and fire says it is not enough. What we know then of *maelan*, slippers, points to the name being an importation, convenient in the art of the sennachie.

Referring to the food supplied to Maelduin and his companions, Lucian's description of the nourishment to be had in the moon seems a sufficient explanation, and we must remember that according to our authority there were no women in the moon, the moon herself being the sole representative of the feminine element, just as was the solitary woman in Maelduin's island, of whom the chastity is in complete accord with what is attributed to Diana. Lucian tells us that the moon paid tribute to the sun of immense quantities of dew.² This was prepared by beating air in a mortar.³ We are further informed that the droppings of the noses of the moon's inhabitants, all males remember, were more sweet than honey. When they laboured or exerted themselves, they anointed their body with milk, whereunto if a little of that honey chanced to drop, it would be turned into cheese.⁴ Maelduin and his men received from the island proprietress a substance like curd and drink from the same vessel. If we were to give her a name, it would be that of the famous French fairy Melusine who became a serpent every Saturday, a "spotted snake" that changes its skin and renews itself. She, Melusina, was the

¹ "Popular Tales of the West Highlands," vol. iii. p. 123.

² "True History" Translation, p. 57.

⁴ *Ibid.*, p. 57.

³ *Ibid.*, p. 265.

badger-faced slipper-wearing moon, an equivalent of the female breast.

In further elucidation of the name Mel, recall what has been already said of Melinus who fluttered over the head of St Patrick (p. 67).

Giraldus shows that the idea of comparing a badger to a hollow vessel, existed in Ireland in his day, "Some of them (badgers), whose natural instinct it is to serve the rest, have been seen, to the great admiration of the observers, lying on their backs with the earth dug and heaped on their bellies, and held together by their four claws, while others dragged them backwards by a stick held in their mouth, fastening their teeth in which, they drew them out of the hole with their burdens."¹ No person ever saw any such performance, and the object in nature which gave the hint to Gerald's informant was probably the crescent moon with the earth light reflection on the rest of its sphere. Compare Ronait (p. 60).

It seems appropriate to point out that the glass slipper of Cinderella is the same brog as that of Ciaran.

¹ "Topography of Ireland," Distinction i. chap. xx.

ST BRIGIT

WE must face the history of how, justly enough as we believe, an Irish female saint was served heir to a heathen female divinity. The orthodox answer to such a question might be that the name was a common female Irish one, and there was no more connection between the Christian Brigit and the heathen one, than there is between a modern David and the warrior king of Judea, or of a John with the beloved Apostle. Such a position as that exists in the case of the Brigits called after the apocryphal saintess, and why might not the saintess have been called after an apocryphal heathen divinity. Our hope is to show that the stories of the saint are improbable to say the least of it, as improbable as those of the goddess, while they have as striking a resemblance in what seems to have influenced their origin as the resemblance evident in the name itself. We all know that there is an interchange of witty sayings between Joe Miller and his successors, and the same interchange may have occurred with Brigit, wife of Elathan (*elatha*, 'art,' 'knowledge') and Brigit daughter of Dubthach (*dubh*, 'black,' 'gloomy'; *dubhach*, 'ink,'¹ *dubhadh an dorchades*, 'darkness,' literally 'the blackness of darkness.'

Meyer translates *brig*, fem. "power, force, strength, vigour." In Mark, ch. v. dealing with the case of a female complaint miraculously cured by the inherent power of Christ, when the sufferer "felt in her body that she was healed of that plague," "Jesus immediately knowing in himself that *virtue* had gone out of him, turned him about."² The original Greek is *δυναμις* 'power,' the verb being, *δυναμαι* 'to be capable.' In Scottish Gaelic these passages are translated by the word *cumhach*, while the Manx translator uses the word *bree*, brig, the root of our name Brigit. In Welsh in the passage in Mark, the word used is *rhinnwedd*, from a feminine noun meaning 'what pervades,' 'a virtue.' The Welsh has *bri*, 'dignity,' 'rank,' but *rhi* is what is specific; *rhianaidd* what is specifically feminine; *rhianon* is 'a nymph,' 'goddess'; and in the Welsh Mabinogi, the virtuous wife of Pwyll is called "Rhiannon." *Pwyll*

¹ Dinneen.

² Also Luke vi. 19. 163

means 'impulse,' 'sanity.' Rhiannon we consider the exact equivalent of Brigit in Gaelic. There is in fact a Greek *βρι* meaning 'strength,' appearing in the well known *βριάρεως* the hundred handed, and that there is a probable connection between Rhiannon and Briareus is certain. In the story of Pwyll prince of Dyved, Rhiannon's son has as a second self a colt which was seized by a mysterious claw (*crafanc*) through a window, which claw was cut off by Teirnyon, who was watching the mare who had previously lost her colts. As nothing more is said of the claw, whose it was, or the damage done to its owner who could not be found when immediately sought for, we may conclude that he had enough of them and to spare. *Bri*, 'strength,' seems the co-efficient of *aedh* what we have translated 'fire,' representing the male and the female potencies in reproduction. May not the English 'aid,' the French *aider*, the Mid. Latin *aidare*, 'to help,' 'assist,' be a cognate form of the Celtic *aed* which appears in the name of the Gaulish Aedui?

The Latin *virtus* from *vir*, 'a man,' meaning the sum of all excellence in man, manliness, seems to correspond exactly with the Gaelic *fearchas* used as a man's name, Feargus. As there is no word in English like *vir*, there was no special difficulty in using virtue to designate the summit of female excellence, chastity, a womanly more than a manly grace, though of course estimable in both. There seems then a certain grammatical consistency in the Gaelic hagiologists whether heathen or Christian, choosing Brigit as the appellation of their pattern virginal female, expressing though it does power more than merit. Considering without prejudice the whole subject, the weight of evidence seems to be in favour of the name Brigit being chosen as fitted to express virtues to be inculcated in a religious system rather than that of a historical personage. The same may be said of the name Mary.

Brigit is not represented as inculcating abstention from sexual intercourse when in accordance with the regulations of the Church. "On the morrow she remained at Cell Laisre (*lassair*, 'a flame') A certain man of Kells (! cells) by race, whom his wife abhorred, came to Bridget to help him. "At Brigita benedixit aquam. Ille secum portavit et, uxore aspersa, amavit eum protinus impatienter." ¹ The man of Kells went to Bridget just as a modern Gael would go to a

¹ "Lives of Saints" from Book of Lismore, p. 329.

wise woman in the West Highlands at this moment for a cure for the Evil Eye and used the water given him exactly in the same way. Has Brigit any connection with eye stories? "A brother of her brethren said to her, "idle is the fair eye that is in thy head not to be on a bolster near a husband." "The Son of the Virgin knoweth," said Brigit, "it is not lively for us if it brings harm upon us." Brigit then put out her eyes, saying to Beccan, "lo here for thee is thy delightful eye," then his eye burst forthwith. Dubthach and her brethren promise her that she shall never be told to go to a husband. Bridget makes her own eye all right, but Beccan's, poor fellow, remained till his death.¹ Stokes adds to this a like story from the Katha-sarit-sagara, in which a man offers his eye to the young wife of another. Granted that the eye is an attractive feature, it really has nothing to do with marriage, and we hold these two stories as supporting our contention that the evil 'eye' is not the eye and is equally applicable as a figure of speech, applicable to a portion of the human body of both sexes. Lucie is (*lux*, light) the name of the continental female saint of whom this story is told also.² Four inscriptions in Great Britain mention a Dea *Brigantia*, and a Brigindoni³ divinity in an inscription of Volnay in Burgundy is probably the same *dea*. They are no doubt the same as Brigit. Surely any one capable of laying aside race prejudice, must see in this name an impersonation of an object of reverence in no way peculiar to the inhabitants of Ireland, and it need not astonish us to find a Brigit revered on the Continent, nor need we conclude that she was of Ireland. During the annual fair at Fosse in Namur the women come from all parts carrying osier wands, with which they touch the image of St Brigit and then stroke their cattle with the same wand for curative purposes. Curative purposes! compare the osier wands used by Jacob which he placed "in the gutters in the watering troughs when the flocks came to drink that they should conceive when they came to drink."⁴ Fosse, as its name implies, is situated in a ravine, and the Brigit of Fosse is evidently the virginal power represented by a comparison of the locality with the female "evil eye." Fullan, *Foelan*, *Foilan*, to whom Fursa left the care of his church in East Anglia, according to Bede, is said to

¹ "Revue Celtique," vol. iii. p. 443.

² *Ibid.*, vol. v. p. 130; also "Folk-Lore," vol. i. p. 515. "Exempla of Jacques de Vitry," Fl. Soc. 1890. p. 158.

³ *Ibid.*, vol. vii. p. 398.

⁴ Genesis xxx. 38.

have founded a monastery at Fosse in A.D. 648.¹ If we compare this Brigit ceremony with the Februatus, the Roman festival of purification on the last month of the early Roman year (*februo*, 'to purify,' 'expiate'), recall the fact that Brigit's day corresponds with Candlemas, the first of February, the Purification, that in that month was celebrated the Lupercalia, a festival of Pan, Lupercus, during which the Luperci his priests, naked but for a girdle and their painted faces, ran about the city striking the women whom they met, to make them fruitful, we see in the festival custom at Fosse a Christianised Lupercalia. Lupercus' name is derived from *lupus*, 'a wolf,' so *Fullan*, *Faolan*, the founder of the monastery there is from *faol*, Gael. 'a wolf.' The inference is unmistakably that Bede's *Fullan* was the equivalent of Lupercus, Lycia in Asia Minor being connected grammatically with *lycaon*, an animal of the wolf kind, hence the Lycian Pan.

It is perhaps sufficiently plain to most people that mistakes can easily occur in attempts to identify the remains of saints as well as those of less notorious persons. We must not, however, forget that on the historical authority of Gerald of Wales, the body of St Brigit, as well as those of Columba and Patrick, were recognised when he was in Ireland. In the accounts we have of St Brigit, Gerald is generally stated to have superintended their translation from some place else to Down. This is by no means clear from his statements on the subject.² It seems to us, however, a very small matter; anyhow, he says her body was discovered when John de Courcy first went to Ireland, lying in the same tomb with the male saints. St Brigit, as we have mentioned, was primarily connected with Kildare, the 'cell of the oak.' There he mentions was St Brigit's fire, the account of which as given by him corresponds very accurately to that of Solinus speaking of Minerva.³ There were nineteen nuns in Kildare who each took charge of the fire for one night, but on the twentieth handed it over for that night to Bridget herself to take charge of. "In the morning it is found that the fire has not gone out, and that the usual quantity of fuel has been used." The nuns were forbidden to use their breath to increase the flame when it burned low, fanning it or using bellows being permitted,

¹ "Revue Celtique," vol. xxv. p. 399. Bede's "Ecclesiastical History," bk. iii. chap. xix.

² "Topography of Ireland," Distinction iii. chap xviii.

³ *Ibid.*, Distinction ii. chap xxxiv.

and this could only be done by women.¹ Gerald gives us an example² of an irreligious *archer* who subsequently to blowing the fire with his mouth, blew into every one's mouth he met, exclaiming, "see how I blew St Brigit's fire!" and running from house to house where there was a fire, he blew it also making the same remark. He was seized ultimately by his companions, bound and carried to the nearest water at his own request, where he "took such deep draughts that he burst in the midst of them and died in their hands." Cupid is an archer. This archer blew into the mouths of those he met, in such houses as had a fire in them. Gerald does not, we admit, restrict him in this way, and the final consummation was his bursting in the midst of his companions, no doubt discharging the water he had drunk.

Our archer had as a preliminary leapt over the protection within which the fire was. "This fire is surrounded by a hedge made of stakes and brushwood, and forming a circle, within which no male can enter; and if any one should presume to enter, which has been sometimes attempted by rash men, he will not escape the divine vengeance." We must remember that St Brigit's household consisted of virgins, and that procreation was the specially interdicted sin, and so much was this the case that even goats there never had any young. With the view of preventing this same also in "the beautiful meadows called St Brigit's pastures," . . . "no plough is ever suffered to turn a furrow." At the same place it is made a subject of remark that "although all the cattle in the province should graze the herbage from morning till night, the next day the grass would be as luxuriant as ever."

Let us return to the fence said to be round Brigit's fire-place. Immediately after the story of the archer given above we are told "another (archer?) who attempted to enter the circle round the fire, and with that intention had already planted one of his legs across the hedge, though he was dragged back and held by his companions, had his leg and foot immediately withered"; and Gerald adds, or his informant, speaking as if the story was to be taken literally, "whence afterwards, as long as he lived, he was lame and an idiot." Notice that this second individual had not penetrated to the fireplace, he had only put one leg over the hedge and was prevented going further. Compare this with the story in Bede of the second

¹ "Topography of Ireland," chap. xxxvi.

² *Ibid.*, chap. xlvi.

visit of Germanus to Britain, where he was met by Elafius, a chief whom all the people followed, who presented to him his son of whom one leg was so contracted that the limb was useless. The saint passed his healing hand over the contracted leg so that the limb recovered its strength and the youth was delivered whole to his father. "By this miracle the Catholic faith was firmly planted in the minds of all."¹ The name Elafius we connect with *elephas*, 'an elephant.' "Elephantis, jeune fille grecque auteur d'ouvrages galants dans le genre de ceux de l'Aretin des *Elegances Latines* de faux Meursius, du *Portier des Chartreux*, et de tous les livres lubriques a l'usage des modernes."²

On the principle that none of these stories, evident nonsense if to be taken literally, are without a foundation, we conclude that the idea formed of Christianity was that it advocated celibacy, and that the restoration to use of the youth's limb by Germanus' hand, meant the saintly sanction of monogamy, a restricted use according to the views entertained before the time when the saint is supposed to have functionated.

To put the matter plainly we by no means consider that the name Brigit is of Gaelic origin. It may be good enough Gaelic, but the root from which it is formed is as much part of other languages as it is of Gaelic. We consider the translation of its Sanscrit form contains the keynote to all its various meanings, and even that of a 'summit' is but secondary. A parallel case will be found in the Gaelic terms for cream, viz., *bar*, *uachdar*, both of which mean 'top,' 'surface.' Cream is the superior part of milk. In lowland Scotch as in Gaelic *bree* is the term applied to the fluid in which meat has been boiled. It is supposed to contain the virtue, essential quality of the meat. The same root appears in the Gaelic for cooking *bruich*, and every one knows the Irish-English for a particularly fine young man "the broth of a boy," that is containing all the essential qualities of a boy that is a young man, a *fleasgach*, a bachelor, a wand bearer.

Shortly after the foundation of Marseilles the locality was taken in possession by the *Segobrigii*, also found in Celtiberia as *Segobrigenses*. There were *Cantabri* and *Artabri* in Spain, *Velabri* in Ireland, *Calabri* in Italy; as samples of individual names compounded with the same root we have

¹ Bede's "Ecclesiastical History," bk. i. chap. xxi.

² "Priapeia," p. 182.

in Breton Catwobri, Haelwobri.¹ To return to the Cantabri. "Cantbries. Cantabriem Graeci pityriasin vocant." Cantabrum *bran*. In the acta S. Eutychetis "Iussit eos terram fodere per totam diem, ad vesperam vero cantabrum manducare."² Cantabrum in this latter extract can scarcely mean "bran," to chew bran after a day's digging would not do much to restore the exhausted digger.

We are here brought face to face with the preparation known as "flummery," in Scotland sowens, in Gaelic sughan, lagan. People are fond of believing that this is a peculiarly Scottish dish and there is a Joe Miller story of a full-fed Englishman suffering from a shortening of supplies asking for something to eat and being refreshed by his hostess with what he described as some dirty water, which by the grace of God she made into a pudding. That pudding was the "pityriasin" of the Greeks, the cantabrum, cantabries of S. Eutychetis and of Cassius Felix. Its preparation in the isle of Skye in the latter part of the last century was thus described by a native, Miss J. A. Macleod. "Before the oatmeal was sifted from the husks the name it received was *min-le-ca* (meal with bran). A quantity of this was put into a tub and rather more than covered with cold water and allowed to stand for ten days. Take a large handful of good thick straws, lay them over the mouth of a large pot and pour by bowlful the rich creamy liquid from the tub through the straw, thus retaining the husks and meal. Filter again either through straws or preferably through a milk sieve. The fluid obtained was called *soan*." When boiled, so being made into the Englishman's pudding, it was called *cath-bhruich*, *cabhraich*, described by Logan as acidulated gruel and recommended as one of the most healthy preparations.

Miss Macleod spelt the word phonetically. *Sughan* is the Gaelic for *juice*, the English word used for it by Mrs Mary M'Kellar, who told us "when milk was scarce, the drink of the poorer people was *sughan*, which is the *juice* of oatmeal or bran steeped so long as to become sour and in very hard times they took it to their porridge. *Sughan* was spoken of in song and story as a sign of poverty."³

Curious to say, in the register of the Privy Council of Scotland under date 24th February 1620, we find the name sowins

¹ "Grammatica Celtica," p. 21, note.

² Holder, *s.v.* Cantabri.

³ Transactions Gael. Soc. Inv., xiv. p. 147.

apparently applied to a sort of beer; "The Lords of the Council returned to the subject of beer in connection with a kind of foreign drink used in Scotland in competition with native beer and ale and English beer." It came apparently from the Baltic countries, and was called "Sowins and Easterlynnne beir."¹ The word 'sowins' was applied to it probably as a term of contempt. That the Cantabri got their name from their culinary speciality we have no doubt, but other names with the *bri* termination we assume are equivalent to such expression as "of the *seed* of Abram." The early age of the discovery of the preparation of sowens, and its wide distribution is clear by what Burton tells us in his description of it in his "Mission to Dahomee."

"Akansan is maize finely levigated by means of *cankey* stones which resemble the "rubstones" of Ireland. Here, as in Europe, the instrument precedes the quern; it is the rudest and most laborious way of grinding, but the best. The nether stone is a smooth granite slab, convex behind, and above, hollowed into a cavity by use: it is disposed at an angle sloping from the grinder so as to allow the ground material to fall off. Some thirty or forty grains of well soaked maize are placed upon it, to be bruised and pounded with a circular stone rubber or pestle, tapered for a handle, to both ends. The housewives work like painters grinding colour, often stopping to wet the corn with water. The material is then placed in wallets like cowrie-bags, and during one day is allowed to ferment in the sun. It is afterwards mixed with water boiled in country pots, and laboured till the sediment, which is good for fattening sheep, goats and pigs, subsides. The clear portion is again strained and boiled to the consistency of gruel. It hardens like blanc-mange when it cools; and lastly it is packed in leaves. This African succedaneum for bread is wholesome, nutritious, cooling and slightly acidulated. It is almost always procurable in Yoruba; a few cowries per diem support a man, and if well made, as by the women of Hausa and the parts adjoining, it will be relished by the traveller after a week's practice. Mixed with water and drunk, it forms a cool subacid drink, suitable for hot weather."²

The Skye preparation and that described by Burton are

¹ "Register of the Privy Council," vol. xii. pp. 32, 210.

² "A Mission to Gelele, king of Dahomee," v. i. p. 89. This we suggest was the *posca* of the Roman soldiers, the 'vinegar and water' administered to quench thirst on a well-known occasion.

made, not with husks alone, but with the whole seed including the husk, and this was probably the case in North Wales when the crusher described by the Rev. Wynn Williams in 1862 was in use in Anglesea. It was a concave stone, one foot seven inches long, one foot one inch broad, in which a convex upper stone one foot four inches and a half long, seven and a half inches broad in its widest part and three and a half thick, was worked. "This latter, which may properly be called a muller, is carefully tapered, and both ends are exactly alike." This is the only *perfect* specimen of these old grain-crushers that I have ever met with."¹ The exact resemblance of this Anglesea specimen with the Yoruba mechanism is sufficiently striking. Note the African name "Akansan," the *cankey* stones used in its preparation, *cantabris* the Latin, and *cath-bhraich* Gaelic, all for the same preparation. It is hard to believe that this resemblance of name is a pure coincidence, and comparing it with the Greek pityriasis we incline to the belief that this word *can cathan* (?) designated the *faex*, *faecula*, the dregs of the wheat so to say, that is the bran: compare *cac* Gaelic, etc., excrement. The Gaelic *cath* for bran seems connected with Welsh *cwd*, husk, pouch, and the Gaelic for drifting, 'cathad,' e.g. 'drifting snow,' is very suggestive of the winnowing of grain with its drifting cloud of bran. English chaff, German kaff, seems nearly connected, and the expression "bid c. cach i. bid ettarbach," food with chaff, *i.e.* sterile food, shows the connection.²

Cadhag, a jackdaw, called a cay in East Lothian, may owe its name to its gray head compared in appearance to bran.

The French *bran* also *bren*, pronounced *brin* in the dialect of Berry, is the same word as English and Gaelic bran, *brenno* of some Italian dialects, but the same word in French also means excrement with which we may compare the Gaelic *breun*, fœtid.

All this leads us to suppose that the preparation of flummery from the refuse part of wheat by some had attracted the attention of others who applied a fitting name as they thought to its consumers, just as in Argyllshire recently the special use of *lagan* in one parish was a fit subject of jeers by others in the neighbourhood. Bran separated from the meal was used in the first half of last century for the preparation of sowens in Forfarshire, a fact communicated to the writer by connections of his own long associated with agriculture in that district.

¹ "Archæologia Cambrensis," 1862, quoted, "Antiquary," vol. xlv. (iv.) p. 9.

² "Archiv Celt. Lexic.," 2, 308.

BRIGIT. BRUDE

WE have noticed the close resemblance between the grinding stones mentioned by Wynn Williams and those used in Yuroba, West Africa. The Welsh ones were native to Anglesea. Now opposite Anglesea is the place called *Caer Seon*, also spelt *Seint* and *Sein* from the Latin name of the Roman station, *Segontium*. This *Segontium* was in *Carnarvon*, and in the *Mabinogi* of *Branwen* we are told about *Kaer Seint* in *Arvon*, that is doubtless, *Segontium*, or, the *Castle of Carnarvon*. *Segontium* reminds us of the *Segobrigii* mentioned in conjunction with the *Cantabri* (p. 168), and also several other national names, as for instance *Segontiaci* of *Hampshire*. If we look to the Latin we find *seges* is 'standing corn,' and there was a goddess *Segeta* the protectrice of standing crops, a name uniform with 'Brigita' our *Scotic saint*. *Rhys* mentions a dedication found in *Silchester* "Deo Her . . . Saegon," which, if the incomplete *Her* stands for *Hercules*, of which there can be almost no doubt, *saegon* was evidently an attribute of the incarnation of force. In *French* the word *son* is virtually another name for *cantabrum*, *bran*, *son* being the residue from the grinding of corn, and *Littre*¹ mentions the low Latin word *seonnum*, occurring in a manuscript of the thirteenth century, which shows that the old form of what is now written *son* was *seon*. *Caer Seon* looks as if there was a connection, or a fancied connection, between its name and the produce of agriculture, and this guess is strengthened when we consider the name 'Carnarvon' now applied to the locality. *Arvus*, Latin, is ploughed land, land prepared for crop. *Arva* is a cornfield, and we draw the conclusion that *Caer-Seion* and *Caer-yn-Arfon* are virtually synonymous. *Arbhar* is Gaelic for corn, "na harbhanna," crops.²

Philology explains *sego* as strength.³ May it not, however, more exactly represent the source of strength, nourishment, and *Segobri* be the same as *Cantabri*, *Segobrigii* and *Cantabri* dialectical sister forms. That the "g" between vowels may be silent in Celtic is abundantly proved. So far as the tradi-

¹ Dictionary, s.v. son.

² "Eriu," v. iii. p. 150.

³ Holder, s.v.

tions are concerned that fact sufficiently explains the Irish and Welsh tales, whether the "y" or the "g" in Greek and Latin was silent or pronounced.

Quite recently in Scotland in the Moray district it was a common threat with young men of the hind class "I'll be at you with my sowens" when bantering young women. The threat took practical form on New Year's Eve by the lad providing himself with a bowl of thin sowens and a sprinkler of heather or other convenient material, and bespattering the windows and doors of the object it might really be of his affectionate regard. This proves that the old Sanscrit meaning attached to *brigh* still appealed to the fancy of the Scottish farm-worker as having a fitting representative in sowens.

If we consider the tub full of *min-le-cath* as described by Miss Macleod, and remember that as the corn became exhausted it was replaced without a complete emptying of the vessel and was of course always kept more than moist, we suggest that a fairly practical representation in a food preparation common in daily life of the never dry cauldron of the Daghdha, that is the Bona-Dea, was to be seen in the sowens tub.

That Brigit was interested in drink is shown in Gaelic proverbs: "Brigit put her hand into the bowl," explained as referring to a miraculous power possessed by the saint of turning water into ale. This is mentioned in the "Lives of the Saints" from the Book of Lismore. "When the high tide of Easter was fulfilled, Bridget asked of her maidens whether they still had the leavings of the Easter ale. Quoth the maidens 'God will give,' say they. Then came in two maidens having a pail full of water. 'The Virgin's Son knoweth,' saith Brigit, 'that there is good ale there.' It seemed to her that it was ale. As she said that (the water) was straightway changed into choice ale. It was afterwards given to Bishop Mel, and also to the virgins."¹ Mel is credited with a fancy for strong drink, his conferring episcopal orders on Bridget being the result of inebriation. "Ibi episcopus Dei gratia inebreatus non cognovit quid in libro suo cantavit, in gradum enim episcopi ordinavit Brigitam. 'Hec sola' inquit Mel, 'ordinationem episcopalem in Hibernia tenebit uirgo.' Quandiu igitur consecraretur columna ignea de u(e)rtice ejus ascendebat."² Compare with this the following curious

¹ "Lives of Saints," Book of Lismore, p. 189.

² *Ibid.*, p. 323.

old rhyme from the Gaelic MSS. of the Advocate's Library, quoted by Nicolson.

“Tuireadh Brighid.
Gairm is guidhim tu chlach,
Na leig Brighid a mach.
O's i geurachadh an deoch,
Is ioma saoidh gun lochd
Dh' an d' thug i bas.
Do thart a nis o chaidh to thart,
Tart siorruidh ort, a Bhrighid.”¹

Nicolson does not translate this. It reads :

“Call and pray thou (for) a stone,
Let not Brigit out.
It is she (makes) subtle the drink,
Many is the hero without fault
To whom she gave death.
Thy thirst now, thy thirst has gone,
Continual thirst on thee, O Brigit.”

In this elegy (*Tuireadh*) the writer laments the cessation of Brigit's thirst. If it had been Mel's thirst it might have applied to the literal “barley bree,” but the last sentence of what we have quoted as to Mel's drunkenness gives away the churchy side of the story. “During therefore (the time she) might be consecrated a column of fire ascended from his (Mel's) forehead.” It does not say ‘Columba,’ but ‘Columna.’ Brigit was a bishop, but the Church makes her a virgin, Brigit and Mel together form the androgynous divinity, so to say. Maughold (Mel) is the Manx consecrator of Brigit.

St Brigit's Day is the 1st of February, the 2nd of February is the purification of the Virgin after childbirth, on which day the Church blessed candles which were distributed among the people and carried in procession. These were doubtless symbolical lights to lighten the Gentiles. St Brigit's Day is the day previous to the Purification, it might be considered therefore the day of the event which called for the ceremony of the day following.² The Gaelic proverb tells us, “La Fheill-Brighde thig an ribhinn as an toll; cha bhean mise dha'n ribhinn, 's cha bhean an ribhinn rium.” Nicolson translates this—

“On St Bride's day the nymph will come out of the hole;
I won't touch the nymph and she won't touch me.”

¹ “Gaelic Proverbs,” Nicolson, p. 144.

² After *car. cop.* the Moslem has to bathe the whole body to be ceremonially clean.

There is another version of this :—

“Seachdain roimh Fheill Brighde
Thig nighinn Iomhair as an tom,
Cha bhi mise ri nigh'n Iomhair
'S cha mho 'bhios nigh'n Iomhair rium.”

“A week before Bridget's festival
The daughter of Ivar will come out of the hillock,
I shall have nothing to do with Ivar's daughter
And no more shall Ivar's daughter have to do with me.”

Here we find the interval of a week between the event and the purification. One quotation to show the figurative use of the word ‘candle.’ “Voici maitre curé qui vient pour allumer sa chandelle, ou pour mieux dire l'eteindre.”¹ With reference to his Gaelic proverbs, Nicolson tells us, “The ‘ribhinn’ and ‘nigh'n Iomhair’ are both euphemistic or deprecatory names for the adder, the one known to Skye, the other in Rannoch,” and to account for this use of the expression “daughter of Ivar” Nicolson suggests its derivation from a Miss MacIvar, wife of the constable of the Castle of Eilean Donnain, who poisoned a claimant to the Kintail estates. We incline to the opinion that ill-repute of the serpent was carried over to the constable's wife, rather than her ill-repute having been carried over to the serpent. We have in history, for what it is worth, a much older connection between Ivar and Columba under his designation of Columba, if not with Brigit. According to the Pictish Chronicle the men of Fortrenn about 904 vanquished the Norse and slew Ivar, son of Ivar, with the staff of Columba as their standard. Unfortunately the Danes turned the tables on the Angus men twelve years later in spite of the so-called *Cathbuaidh*. Again we find that the Livingstones, the custodians of St Moloc's (*lux meus?*) great staff, held their land as the standard bearers of the earls of Argyle, the first of the family mentioned being John, son of Molmore, son of Ivar.² We suspect that St Moloc's *bachull* and Columba's crozier are identical.

To go back to Nicolson's adder which we consider represents any serpent. We need not here enlarge on the sacred significance of the animal. We have a Gaelic name Mac-Niven, *naomh*, diminutive *naomhan*, ‘a saint,’ ‘what is sanctified.’ If we go looking up saintly story, the name may take the form of ‘the saintly servant,’ etc. As it is in common use among

¹ “Glossaire Erotique,” p. 65.

² “Caledonian Medical Journal,” vol. vii. p. 35.

us, it may mean simply enough 'the son of the Holy one,' who, or what, is to be revered. This name Mac-Niven, in some parts of Argyleshire certainly, is spoken of as Mac-Riven. Is not this the probable origin of the *ribhinn*, Nicolson's 'nymph'? *Ibhar* is the 'yew tree' (Windisch), if this is the first progenitor of the standard bearer of Argyle, its significance would be clear enough to many without comment.

"It was manifested to Bishop Ibhair, who was in the assembly, that Mary the Virgin was coming into the assembly. The woman goes on the morrow, Brigit being alone with her, unto the assembly. Then said Bishop Ibhair: 'this is the Mary whom I behold'; and the whole host blessed St Brigit. Wherefore Brigit is henceforth (called) 'the Mary of the Gael.'" ¹ The occasion was a convention of twenty-seven bishops and Bishop Brigit, the total being the number of days of the lunar month. This Ibhair is the analogue of John the Baptist, according to the Book of Leinster. Iban, Ibor, was the first charioteer of Cuchulainn, also of King Conchobar." ²

It will be remembered that in St Brigit's sanctuary, according to Gerald of Wales, the protecting fence of her fire was made of brushwood. We find an echo of this in the Gaelic Proverbs. "La Fheill Brighde baine, bheir na cait an connadh dhachaidh." 'On fair St Bride's Day the cats will bring home the brushwood.' If Nicolson had known the particulars of the arrangement of the Kildare sanctuary, he would probably not have suggested that St Patrick's Day, to which the same saying is attached (17th March), was the better founded saying, because the weather then was more likely to be dry. Either might be right enough, Patricius from *pater*. "Cats" is an uncomplimentary way of alluding to Brigit's nuns, who we are told, were called till the time of the Reformation, "Ingheaw Andagha," 'daughters of the Daghada,' as Cormac tells us was also the case with the heathen goddess of poetry.³ "She (Diana) was compared, as the goddess of the moon, to a cat which chases the star-mice. Herein she was like Bast of Bubastis, the cat-goddess of Egypt; and Freya, of the North, whose car is drawn by cats, is clearly a Norse Diana."⁴ "Bride's day" must be understood as the marriage day of the "cats."

When mentioning the sea monster, Brigdy, reference was

¹ "Lives" from the Book of Lismore, p. 184.

² "Cuchulinn Saga," E. Hull, 251. Tain, W. Farady, 27.

³ "Fishes, Flowers, and Fire as Elements and Deities," Reader. 55.

⁴ "Etruscan Roman Remains," Leyland, 1892, p. 151.

made to Frau Breide, the "possessor" of the Holy Sepulchre (!), the most beautiful of all women, brought home to Germany by Orendel because annoyed by suitors.

Brand tells us "July 23rd. The departure out of this life of St Bridget, widow, who, after many peregrinations made to holy places, full of the Holy Ghost finally reposed at Rome: whose body was after translated into Suevia. Her principal festivity is celebrated upon the seaventh of October." He also gives an authority for her day being the 23rd of July.¹ Now we find this Swedish Brigit commemorated on the last Sunday in July in Ireland, in the parish of Kilmanaheen.² It is called Garlic Sunday (Garlic is the most popular protection against the Evil Eye in Greece, and both Pliny and Juvenal mention the reverence paid it in Egypt), and the point of assembly is St Bridget's well, which being resorted to also on the 1st of February, demonstrates at any rate that no distinction was made between the Suevic and the Scotie Brigit. A somewhat similar identification of Brigit and *Mary* occurs at Ballymascanlon, the first being honoured on the 1st February, the other on the 15th of August, each however having a well of her own.³

In the National Museum at Stockholm in a silver gilt reliquary is the Swedish Bridget's arm and likewise the tombstone of her husband Ulf Gudhmarsson, judge in Nerike, who died in the year 1344 on the 12th of February. Chambers in his "Book of Days" gives her name as Birgir and that she died in 1372. We can scarcely doubt then that this historical character appears among the saints on the strength of her own good works, but she is not the personage from whom the stories of Frau Breyde take their origin. Frau Breyde is Freyja, the goddess of love to whom Friday is dedicated. Rydberg proves this up to the hilt.⁴ "We know that Freyja and her brother Frey were delivered as "brides" to naughty giants, for which "brides" the peace-makers who tried to recover them, received arrows and blows as compensation."⁵ These giants of course were the inhabitants of Jotunheim, the under-world, and Orendel's fleet when made free from the *dense water* which kept it back for three years on its way to the rescue of Frau Breyde in Jerusalem, encountered the

¹ "Popular Antiquities," Bohn, 1849, vol. i, p. 345.

² "Folk-Lore Journal," vol. ii. p. 211, quoting Statistical Account, 1814.

³ *Ibid.*, 213.

⁴ "Teutonic Mythology," p. 566.

⁵ *Ibid.*, p. 603.

fleet, and conquered it, of a certain Belian, a name formed by the recollection of one of the giants to whom Frey and Freyja were given as "brides," Bele, a name meaning "howler," one of those who "produced horrible sounds like those of howling animals," according to Saxo.¹ Compare the howling of Dylan, p. 149. Brigit was "the woman of the mighty roarings." She was also called "the greatest of eaters." Compare her genealogy in the Hebrides—daughter of Dughall Donn, son of Aed (fire), son of Art (plough), son of Conn.² Belian was a shipmaster and tree trunks (Gaelic *bile*), especially if they be "heart of oak," the sort of tree which gave its name to Bridget's cell, Kildare, are important in ship-building. Are these "howlers" the cats which draw Freyja's chariot? If Freyja becomes Breyde, why not Felis, Belis? Cleasby translates *belja*, 'to bellow.' Saxo's word for the 'howling animals' is '*ululantium*.' Frey and Freyja were as "brides" to giants in the under-world. A "bride" of course is a woman about to be married, or newly married, and Brigit is the potential mother. Brigit's name in English accords with this, she is St Bride. The derivation of this word is by no means clear, the Dictionaries giving synonymous terms, but not dealing with the root which seems to be the same in 'breed,' 'bride,' and 'bridle,' which of course is a thing put into the mouth of a horse. The Welsh has *brwydr*, said to come from a root *bri*, 'to pierce,' Anglo-Saxon *brig*. In Welsh *ysgwyd brwyd*, is 'a pierced shield' and *brwyd*, Breton *broued*, are the 'healds,' 'the harness of a loom.' *Braid* is itself used for the heald and *braid* is 'to vomit,' 'to jerk oneself about,' 'to fall backwards for want of support,' and *heald* is 'to tilt,' 'to throw up' or 'to one side.' Now the question is what is a heald in weaving? It is a string upon which a loop is made, the loop being the essential part of the heald or heddle, every thread of a warp being passed through one such loop, and these loops elevate and depress the alternate threads of the warp to permit the shuttle to carry the weft thread between them. In fact the *brwyd* is in weaving that part of the operation arrived at by passing a thread through a loop which had to be alternately raised and depressed. It is easy therefore to see the connection between breeding and weaving. Eumenius speaking of the defeat of Allectus and the slaughter of his followers,

¹ "Teutonic Mythology," pp. 567, 542.

² "Gaelic Incantations," Mackenzie, p. 25.

says that they "blazed with gay garments and length of hair." This was in A.D. 295, and as a matter of fact to the present day a variegated blanket is called *breacan*, meaning 'something spotted.' It is also not difficult to see a connection between Picts and weavers, and one may ask, is it a sheer coincidence that $\lambda\epsilon\alpha$, $\lambda\alpha\iota\alpha$, the Greek for a stone used to keep the warp threads straight, is the same as *lia* the word for stone in *Lia Fail*?

In the lists of Pictish monarchs as given in the Irish Nennius, there is a whole string of Bruides. Their number varies from twenty-eight to thirty-one, which, it will be seen at once, corresponds with the number of days in a month, but there is another interesting coincidence which the editor of the Irish Nennius (Dr Todd) calls attention to. "It will be observed that in many places the Irish transcriber has written this word Bruige with *g* instead of *d* (Bruide), a circumstance of no importance further than that it proves the *d* to have been aspirated in the pronunciation. Uniformity has been preserved in the translation."¹ Well, we agree with Dr Todd in this, but one would scarcely expect to find as one does that there are twenty-six instances of the "Bruige" and only five of "Bruide" among the thirty-one in the original list. We venture to suggest if the (uniform) list had been that of thirty-one St Bruiges, uniformity would have been best maintained by retaining the *g*. We pass on to the incidents according to Adamnan at the meeting of Colum and (King) Bruige. Colum is represented as making his *first* visit to Bruige.² The royal fortress was kept closed and admittance refused. The man of God approached the folding doors with his companions, and having formed upon the doors the sign of the Cross, he knocked at and laid his hand upon the gate which then opened of its own accord. Compare this with the following Turkish guess, "Der nachtwolf kam, klopf' an die Thur, her Herr trat ein, der Knecht blieb vor der Thur? Ant. Vulva."³ The names mentioned in Adamnan are Colum himself, Bruige, also Brige, the royal personage of the Picts, and finally his Druid, Broichan, which may be compared with Broccan the squinting, one of the supposed authors of the hymn in praise of Brigit. One other name occurring in the same district. An aquatic monster, doubtless the Brigdy, having killed a man

¹ "The Irish Nennius," p. 157, note.

² Adamnan's "Columba," bk. ii. chap. xxxvi.

³ "Am Ur-Quell," vol. iv. p. 22.

in the Ness, who was hooked out and buried however, Colum wanting a boat on the further shore, ordered Lugneus Mocumin to swim over it. The insatiable beast proceeded to attack Lugneus, but was stopped by the sign of the Cross and the command of Colum. Lugne is the Latin *lux*, 'light,' with the g aspirated = Luna. Mocumin is *mo*, 'my,' *cuman*, 'a vessel,' *cuman bainne*, 'milk pail.' The crescent moon as a cup, representing the 'womb' (p. 161). Lugneus is mentioned once again as being liable to a bleeding which poured profusely during many (why not every) months from his *nostrils*. Colum by pinching his nose cured him of this and thereafter he became prior of the "Elena island."¹ There is no history in this story. Compare Mocumin's "Elena" island with the following story from Knapdale. "There is a cave on 'Eilean' Mor regarding which local tradition existed to the effect that neither beast nor body going into it would have any offspring. For long the cave was carefully avoided until a couple who had not been married went in, and a child was subsequently born. After that the cave was not avoided as it had been before."²

The bridal aspect of St Bridget's story is strongly marked in what Martin tells us. "Another ancient custom observ'd on the 2nd of February which the Papists yet retain, is this: the mistress and servants of each family take a sheaf of oats and dress it up in women's apparel, put it in a large basket and lay a wooden club by it, and this they call Briids-bed; and then the mistress and servants cry three times, 'Briid is come, Briid is welcome.' This they do just before going to bed, and when they rise in the morning they look among the ashes expecting to see the impression of Briid's club there; which if they do, they reckon it a true presage of a good crop, and prosperous year, and the contrary they take as an ill-omen."³ This was in the island of Colonsay at the end of the eighteenth century. The club is Colum's representative, the sheaf of oats is the 'Maiden,' the 'Kirn,' and the *Cailleach*, who with her *slachdan*, 'beetle,' appears in the so-called Lathana-Caillich,⁴ 26th of March. The Maiden is commonly called in Gaelic *Maighdean-bhuana*, and Cormac gives *Buanann* as 'nurse of the heroes,' saying that as *Anu* was mother of the

¹ Adamnan's "Columba," bk. ii. chaps. xvii. and xxviii.

² Unpublished Papers, 7667.

³ Martin's "Western Islands," p. 119.

⁴ "Caledonian Medical Journal," April 1908.

gods, *Buanann* was mother of the heroes. Stokes in a note says, "*Buanann*, I would connect with the Skr. *bhavana*, 'auctor,' 'creator.'" ¹ If men fight best with a full stomach, then truly the Corn Maiden may be said to be 'mother of heroes.' In his *Golden Bough*, Fraser quotes another authority who says that it is on the night before Candlemas that a bed is made up with corn, hay, and blankets, and candles kept burning beside it during the night. There is no evidence of the corn being regarded otherwise than as a filling for the bed. ² Fraser spells Briid "Brüd." Train mentions Briid's bed in the Isle of Man, also on the eve of the 1st of February, where he says that *Bree-shey* (Brigit) received the veil from Maughold (Mel). Bridget was invited to come and lodge with the observer of the custom, who stood on the threshold of the door with a bundle of green rushes in her hand, saying, "Bridget, Bridget, come to my house, come to my house to-night. Open the door for Bridget, and let Bridget come in." Thereafter the rushes were strewn on the floor to form a 'carpet or bed' for Bridget. ³ Briid's connection with the Picts was a well established tradition. Keith tells us "Abernethie was the metropolis both of the kingdom and church of the Picts. It was situated near the influx of the Water of Earn into the River Tay, and the collegiate church there was dedicated to St Brigida or Bryde, who died at Abernethie about the year 518." ⁴ According to Boece, Abernethy continued a bishopric till Kenneth the Second in 855 translated the metropolitan see to St Andrews. ⁵

Brigit's name is apparently as old in Scotland as in Ireland. In the Book of Deir of the ninth century, Ggillebrite and Maelbrigte appear as names of donors of land, but the claim made by Ireland as well as Scotland as the locality of the death of Brigit so far as the evidence goes, supports the theory that there was no individual Brigit to die in either place. The locating her at Abernethy suggests some correspondence between the saint and the place name. *Aber* is a confluence of one stream with another or with the sea; *nethy*, according to the Pictish Chronicle *nethige*, is the part of the name in which we must look for the connection. *Ith* is 'corn,' of which the genitive is *etho*, also written *etha*. ⁶ The *n* we conclude is the definite article and that the word means really 'corn land.'

¹ Cormac's "Glossary," Translation, p. 17; "Folk-Lore," vol. vii. p. 78; "Folk-Lore," vol. vi. p. 148.

² "Golden Bough," vol. i. p. 97, 1st ed.

³ Train's "Isle of Man," vol. ii. p. 116.

⁴ Keith's "Bishops," Intro., p. 2.

⁵ "Chronicles," bk. x. chap. xii.

⁶ Cormac's "Glossary," Trans., p. 95.

A Pict is called in Gaelic by a name which means 'wheat eater,' *cruithneach*, and the locality of Abernethy faces the well-known Carse of Gowrie, notorious for its fertility. "Buanann," as we have shown, is the Corn Maiden, otherwise connected with Brigit, and we therefore arrive at the conclusion that the 'confluence of the corn land' was naturally dedicated to St Brigit. Abernethy is within a mile of the Earn shortly before it joins the Tay, and its old bounds, according to the Pictish Chronicle, were from Aberargie to Carpow, "et inde in altum usque ad Athan," *Ethan*.¹ Athan should mean 'the small ford,' and for what it is worth, there is a Ferryfield of Carpow on the Earn on a road leading straight north from Abernethy. Carnethy in Lothian is possibly the "mound of corn" from its shape, being the name of one of the Pentland (Pictland) Hills. This has been translated "Nectan's Cairn," and we may notice that it was a Nectan, said to have reigned for twenty-four years (457-481), who dedicated Abernethy to God and St Brigit in perpetuity. The Earn seems to have been called the Ethy as well as Earn, the latter name connecting it with *fearna*, 'the alder.' There is an Ethie on the Moray Frith in the Black Isle close to the sea, and another on the south side of Lunan Bay, apparently connected with a stream of the same name, all in Pictish territory. Cormac derives the word *ethar*, 'a ferry boat,' from *ethaid*, 'it goes.' *Ethar* itself is glossed *stlata*, 'wands.'² In the mind of the glossographer an *ethar* was a vessel made of wicker-work. Dublin (*dubh-linn*) = Blackpool, is called Ath-cliaith, 'ford of hurdles,' but as *cliath* is the human chest, as if of basket work, it was probably the passage of the *curach*, the boat made of woven wands.

That the termination of the name *Abernethie*, *ethie*, has some grammatical connection with the *bri* of Brigit, we hold to be proved. In a charter by Ethelred, Abbot of Dunkeld, and Earl of Fife, son of Malcolm Canmore, granting the estate of A(r)dmore to St Servan and the Culdees of Loch Leven,³ two of the witnesses mentioned are "Malnethte, son of Beollan, priest of Abyrnethyn, and Mallebride another priest" (of Abernethy). *Mal* in the first name stands for 'servant,' being apparently the first part of the Latin *miles*, a soldier.

¹ "Chronicle Picts and Scots," p. 6.

² Cormac's "Glossary," Trans., p. 66.

³ "Registrum Prioratus Sancti Andree," Bannatyne Club, p. 115.

“ I am a man under authority, having soldiers under me ; and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it.” Malnethte cannot surely have used as a Christian priest a name implying that he was the ‘ servant of the Ethy river ’ ! The other name, Mallebride, we compare with it. It has the same first syllable and means clearly enough, since we have a Saint Bride, the ‘ servant of Bride.’ If we had a Saint Ethy both names would have been clear, the first being ‘ servant of Ethy.’ In the notes from the Lebar Brecc in the Calendar of Oengus, we have Eithne, daughter of Dima (? dia math = the ‘ good god ’), son of Noe, given as Colum-cille’s mother.¹

Our impression is that the ‘ eth ’ and the ‘ bri,’ from which the two names are formed, have in them the suggestion of a common meaning ; *ith*, gen. *etho*, ‘ corn,’ ‘ seed’ ; ‘ *bri*,’ ‘ strength,’ ‘ essence,’ ‘ semen,’ the latter being applied poetically to the elements of other bodies, even of fire, “ *ignis semina convolvunt e nubibus*,” and Brigit’s connection with fire we have thoroughly considered. Water is supposed to be the elemental substance and this may account for the application of *ith*, *eth* to the river names in the *cruithnean* territory : we recall what has been said of Mobi starting life with his staff and two bags containing biestings (*maethla*) and corn. In short, Malnethte and Mallebride we consider to be names of exactly the same purport, representing their bearers as servants, soldiers, of a creative force idealised Brigit or Ethne. The latter it will be noted was a descendent in the second generation of Noah (Noe).

But we are not done with the suggestions made in this charter. It conveyed property to St Servanus and the Culdees of the island of St Serf in Loch Leven. *Serf!* compare *cerva* a ‘ hind,’ add to *cerva* a male termination *nus* and you have *Cervanus*. Recall what has been said of the damium, the festival of the Bona Dea, ‘ *Dima*,’ and the islands of the damium, Damhinis, Devenish, and we draw the conclusion that the origin of the religious institute on St Serf’s Isle in Loch Leven was the use of the locality for the damium, Bona Dea, festival.

We should mention that Brigit is said to have been represented at the dedication of Abernethy by Dairlugdach, *dair*, ‘ an oak ’ ; *lugdach* should mean ‘ diminishing,’ *ludag*, ‘ the little finger,’ but *Lug-nasad*, Lammas Day, said by Cormac

¹ P. xcix.

to be the festival of games of Lugh, really reads 'the games (*ludi*) of the *nasad*, of the tying, *nascim*, 'bind'; *lugdach* then 'sportive'? *Dair* is 'the pairing of cattle,' verb, *con-gredere cum vacca vel cerva: dicitur de tauris et damis*"; compare games of Tailtinn, celebrated at Lammas.

Aed Mac Ainmereich, the king of Ireland, at the time of the convention of Drum-Cete, at which Colum presided, appears as getting from a relative, St Moedoc of Cluain Mor, several presents, virtually the same things as the precious articles brought to Ireland by the Tuatha De. Moedoc's gifts were a sword, shield, and cauldron, made by Gressach, and a flesh fork made by Conclaedh, the artificer to St Brigit. With the artificer's name compare *coinnle*, the genitive of *coinneal*, 'a candle.' Moedoc who presented it is *mo*, 'my,' *aed*, 'fire,' with a female termination, while *Aed mac Ainmire* may mean 'fire son of he who protects,' *angim*, 'I protect,' *mire*, 'madness,' 'frivolity,' 'play,' 'diverson.' What the flesh fork was we leave to the readers' perspicacity. The story comes from the Book of Leinster.¹

We have already spoken of the connection between Bridget's eye and her suggested marriage (p. 165), and drawn attention to the continental parallel case of St Lucie, who carried her eyes on a plate. That St Bridget suffered from disease of the eye we learn from the Life in the Book of Lismore. She had this disease "at the same time" that she had provided Mel and her attendant virgins with miraculous ale. She owed this disease to Bishop Mel's disobedience, and the story goes that they were going for a physician, when Brigit fell out of her chariot, struck her head against a stone and the blood gushed out, which blood healed two dumb women lying on the road. Then the physician they were in search of met them and on seeing what was wrong, he told her that the physician who had healed her this time was the only physician she should ever seek. Notice that this was in connection with an accident from her chariot. *Brig* has been translated in Irish Gaelic as meaning a 'chariot.'² Though Bridget was made a bishop, she could not herself baptise people. We learn this from the Life in the Book of Lismore. A man was desirous of entertaining her, but would not dine till he was baptised. Having no man to do it, Bridget sent to Patrick for one. Bron (con-

¹ "Catalogue of Museum of Royal Irish Academy," 529.

² "Archiv Celt. Lexik.," vol. ii. p. 261, Meyer.

solation) came, baptised the man and his household in the morning and they fed at midday. We have no distinct indication of how long the fast lasted, but the result ultimately was that Patrick instructed her that she must not move about without a priest and that her *charioteer* should always be a presbyter. Chariots were of different sorts. Plutarch says: "It is thus known that the Delphians are not mistaken in that they call Venus, Harma, that is to say, the horsed chariot, nor Homer, when he calls such a conjunction φιλοτης, which is to say, friendship."¹ We refrain from further particulars contenting ourselves with pointing out that *χαρμα* is 'a source of delight,' *ἄρμα*, 'union,' 'love,' 'intercourse,' *ἄρμα*, 'a chariot.'

We know that according to the regulations of the Church, communion is only legitimate when taken fasting. Baptism of course is a sacrament, hence doubtless the objection to the feeding before baptism mentioned above, and feeding cannot be done without the use of dishes. *Mess*, 'fruit,' particularly acorns; *mess*, 'a measure' (Windisch); *mes*, 'a meal'; *mias*, 'a plate,' 'a dish'; *meas-chu*, 'a lap-dog.' Now we can point out what sometimes occupied Brigit's dish (*meis*).² Brig (! chariot), a devout virgin, was visited by Brigit. The virgin and the saint were going to eat, Brigit was looking at her dish, "declare (?) to us," saith Brig, "thou holy virgin, what is perceived on thy dish?" "I see," saith Brigit, "the satan sitting on the dish before me." "If it be possible," said Brig, "I should like to see him." "Truly it is possible," saith Brigit, "provided the sign of the Cross go over thine eye; for, whoever sees Diabolos and does not sain would go mad." Brigit sains Brig, and Brig sees that monk there. His form seemed hideous to her. "Inquire, O Brigit," saith Brig, "why he has come." The Devil explains that he had spent his time with a certain virgin, who being called and her eyes having been sained that she might perceive who she had nourished in her bosom, regarded the monster with fear and trembling. At the request of Brig, Brigit ordains that the Devil shall never enter the house again. We must remember that Brigit's followers were sworn celibates. Notice that as Brigit's charioteer was a presbyter, the Devil here is described as "that monk." The word *mes*, *mias*, is also applied to a basket, and we give now an evidence of the fruitfulness of the banks of

¹ "Genital Laws," Jacobus X. p. 225.

² "Lives of Saints," Book of Lismore, Notes, p. 325.

“na Ethni,” the Inny, as Stokes transliterates it, but we refer our readers to what has been already said regarding *Aber-nethy*. Eithne, daughter of Dima, son of Noe, was Columba’s mother. Eithne seems a genitive of a genitive, *ith* (corn), g. *etha*. *Etha*, g. *eithne*. Thus Columba was fostered by Cruithnechan,—the wheat eater. Brigit was once on the banks of the Ethne. “Abundant apples and sweet (*cumrae*, ‘fragrant’) sloes were in the church there. There was a certain nun who gave her a little present in a basket. When she brought it into the house, lepers came straightway to her on the floor of the house to beg of her. “Take,” saith she, “yon apples.”¹ Her friend objected to this use of her present, and on the ground that the gifts refused to the servants of God were evil, Brigit condemned the orchard thenceforth to sterility. The significance of apples in connection with the story of the acquiring of knowledge by Adam and Eve all know. In this instance the fruit mentioned along with apples is *arni*, ‘sloes.’ All the various fruits of the plum sort are supposed to be by origin sloes. Granting this, however, a ‘fragrant sloe’ as such, is not a thing with which we have come in contact, but *arni* are ‘kidneys’ and “*arni* of valour” equal the testes. The lucky nut of the Hebrides called “Molluka Beans” by Martin are *arni Muire*, ‘Mary’s . . .’? and Brigit is the Irish Mary.

Brigit’s oak reminds us forcibly of the oak described by Virgil “*quae quantum vertice ad auras aetherias, tantum radice in tartara tendit*”;² and of that which was so beloved of the saint that it has been said:—

“That oak of St Bride which nor devil nor Dane
Nor Saxon, nor Dutchman could rend from her fane.”

Doubtless it is the world tree, the tree Mugna.

Brigit’s connection with fire and St Andrew is shown in Ireland by the fact that on the eve of Candlemas, and on Candlemas, crosses resembling the Maltese, are made of straw as a protection against fire.³ The Maltese cross is essentially the same as the St Andrew’s cross. Andrew the Apostle was identical in attributes with Colum Cille,⁴ and St Andrew has, we believe, acquired his position in Scotland on this thoery.

¹ “Lives of Saints,” Book of Lismore, Notes, p. 326.

² “Georgics,” ii. l. 291.

³ “Folk-Lore,” vol. xvii. p. 325.

⁴ “Lives of Saints,” Book of Lismore, Notes, p. 298.

Here we may sum up in few words our conclusions as to the three who, according to Giraldus, were buried at Down, and their bodies there discovered by John de Courcy.

“In burgo Duno, tumulo tumulantur in uno,
Brigida, Patritius, atque Columba pius.”¹

PATRICIUS, the PATERNAL, Creator, Father : COLUMBA, the Demiurge, the means, the Son : BRIGIT, female FORCE, the Hebrew Ruach, the Spirit, nourisher, developer, producer : united : The Scotie Trinity.

¹ “Topography of Ireland,” chap. xviii. Distinction iii.

ST ANDREW

THE list from the Book of Leinster of Irish saints compared with apostles, hermits, etc., is introduced by the following heading :—

“ Hic incipiunt sancti qui erant bini unius moris.”¹ There are thirty-five comparisons given, including those already alluded to, John Baptist and Bishop Ibar, Maria and Brigita, and Andrew the Apostle with Colum Cille. That the list is manufactured from the point of view of getting an Irishman or woman to maintain as it were the national credit in comparison with the Biblical characters is sufficiently clear, and so we find Job the Patient yoked with a certain Munnu, son of Tilcain, and the *Wise* Bede coupled with Bute mac Bronaig (pp. 2, 184-5), and Peter the Apostle with Patrick, the one the founder of the Romish Church, so to say, the other the founder of the Irish Church. It must have occurred to many that Colum Cille, regarding the weight of tradition at his back, granting of course that he was a historical individual and the converter of Scotland from a druidical religion, has a very much superior claim to any other as patron saint of Scotland (Alba). And indeed, for the matter of that, Ninian and St Fillan with the same provisos, come very closely on the heels of Colum. It will be clear, however, from what has gone before that, in fact or fancy, Colum represents the male portion of humanity, a statement we could hardly make after some study of the authorities which deal with Fillan, though as Scottish saint, Fillan appears in the oldest notices as male. Let us suppose for a moment that some of the religious in Scotland were not altogether satisfied with the character of Colum as it had reached them, and wished to put Scotland under the protection of a more Biblical saint of whom the name and the traditions would be consonant with the earlier church traditions current, or which they themselves wished to inculcate, this apostle might naturally appeal to them. His name in Greek, Ἀνδρέας, meaning literally ‘*manly*,’ from ἀνήρ, ‘*a man*,’ would be quite satisfactory in its accordance with a predis-

¹ “ Lives of Saints,” Book of Lismore, Notes, p. 298.

position to invest superior sanctity with the attributes of the male. To those who derived the name Scot from some connection with Scythia, Andrew, Apostle of the Scythians, was equally appropriate, and if our suggestion already made in connection with the traditional introduction of Christianity into Britain by Joseph of Arimathea, and the founding of Glastonbury has to do with the belief in a church of Jewish origin, which gave special prominence to John Baptist, Andrew was a disciple of the latter, while his seniority was marked by his being "the first called,"¹ and as we have seen that Patrick was one with Peter, so Andrew was Peter's brother and his introducer to the Christ. Andrew is therefore the senior apostle and connected with the Church of St John the Baptist, drawing a distinction between it and the Christian Church.

When we consider the story of the "Invention of the Cross," it is evident that the crosses said to have been discovered by the Empress Helena were Latin crosses. In the Crucifixion as portrayed on such a cross, generally speaking but three nails are represented, one being driven through both feet. Helena, however, is said to have found four nails, one of which she threw into the Adriatic.² Now St Andrew is specially connected with the four-armed Greek cross, the decussate cross on which four nails would be necessary, the feet being separated, the position of the person attached to it being a straddling one. Compare this with the statement made in Ezekiel in which Jerusalem, being instructed in her abominations, is said to have made thy "beauty to be abhorred, and hast opened thy feet to every one that passed by."³ "Mala crux, a 'tormentor,' said of a prostitute." The Decussate Cross is also called the Fork (*gabel*) Cross; compare the gift of Brigit's artificer to Aed mac Ainmerech. Scissors are the recognised symbol of the female, and at this moment in Jamaica as a protection for an unchristened child against 'Duppy,' a pair of scissors are laid on the child's pillow, owing to their cross-like form when open. Duppy is apt also to attack older persons, whose safety then consists in running away and "cutting ten," that is to say, making the sign of the Greek Cross.⁴ We have said that Helena found four nails when she discovered the true Cross, but tradition tells us that Andrew was tied to his cross, having been first scourged (!) Cuchullin, who gained his name

¹ John i. 35.

³ Ezekiel xvi. 25.

² "Caledonian Medical Journal," vol. vi. p. 345.

⁴ "Jamaican Song and Story," Jekyell, p. 176.

at the age of seven, the number of days in a week, by slaying Culann's dog, at seventeen did a "great deed" by cutting a four pronged pole, 'fork,' and with it slaughtering four men. St Andrew's cross then was also an attribute of "the dog of the son of Fullan" (?), and mentioned in connection with him at what may be considered the age of puberty, at the "ford of the fork."¹

Referring once more to Simon Magus, we must remember that story connects him intimately with another Helena, his "first idea" *πρώτη ἔννοια*. According to Simon's followers, he was worshipped as 'The Lord' and she as 'The Lady,' comparable with Zeus and Athene. As the writer on the article on Simon in the Encyclopaedia Britannica says "we have in Simonianism a rival system to Christianity, in which the same advantages are offered, and in which accordingly Christian elements are embodied even, Christ himself being identified with the Supreme God," that is, Simon.² Helena was said to be the "Mother of All," by whom Simon had called the angels and archangels into being, and had voluntarily come down from heaven and become the mother of the powers who created this world, but when her work was done, she had been imprisoned in human form and subjected to every affront, and finally found herself in a brothel, out of which Simon rescued her, fulfilling the parable of the lost sheep. Then it was that Simon brought salvation to all men, through the knowledge of himself. If we compare what has been said of mes and mias (p. 185) and the basket with fruit resting on the laps of the Deae Matres, and finally note that *ἐλενη* was the wicker basket to carry the sacred utensils at the feast of the Brauronian Artemis, we form at once an opinion as to how the Mother of All was represented in the mysteries. 'Ἐλενη' is also 'a torch,' and thus Brigit with her perpetual fire surrounded by its hedge of stakes and brushwood, very accurately represented the Helena of the Simonian Church, who represented the more ancient Artemis, the Roman Diana, and as we believe the "mother of the Irish gods."

Andrew and his cross are more intimately connected than the cross and personage of any other but one. In the Calendar of Oengus on the 30th of November this is made evident. "Andrew, name that is boldest, against a cross—step that is

¹ "Cattle Raid," Faraday, p. 25. "Cuchullin Saga," Hull, p. 142. "Revue Celtique," xxviii. p. 170.

² Vol. xxii. p. 80.

most perfect—puts a top, I engage, on November's hosts." Notice here that Andrew is mentioned as putting "a top," says Stokes, "*barr*," 'fruit,' 'the cream that rises on new milk,' on the hosts of the ninth month. The Lebar Brecc says Andrew was buried in Iachia Ipartimus. Naturally, Stokes transposes Achaia for Iachia, Andrew being said to have been active in Achaia, but Iacchus was the mystic Bacchus described by Ovid in the *Metamorphoses* as "seeking a lurking place, and has a name suited to his colour, having his body speckled with various spots," therefore, if Iachia describes any place, it was *Pict*-land.¹ What St Andrew's cross can represent is shown in the following: "I have seen in a Chinese brothel at Cho-Lon, a picture representing a man stretched on his back with his arms and legs extended in the shape of an X, a prey to the lustful caresses of six women." "The matron assured me that she had clients for this kind of exercise, which is called the Wheel of Love."²

At May the 3rd Oengus gives us the following already quoted: "The first finding of the wood of Christ's Cross with many virtues. Death of Conclad, a fair pillar. Mary Virgin's great feast." The marriage day is the great feast for all virgins, and the name of the pillar here mentioned is that of Bridget's artificer, who provided the flesh fork. The month of May is called from Maia the mother of Hermes. Hermes' special emblem was the phallus.

St Andrew was the apostle of Scythia, so we may look east for information about him. In the Tyrol they say "who dies on St Andrew's Day comes directly (*vom Mund auf*) into Heaven."³ And the same authority informs us that on St Andrew's night the Bavarians knock with a hammer on the doors of their sweethearts.⁴ Bishop Mel of the Lebar Brecc appears in the Island of Man as Maughold (p. 174), and we suggest that an intermediate form appears in the Forfarshire name of Maule, a 'maul,' Latin *malleus*, 'a wooden hammer,' among masons at this moment called 'a mell,' and 'a mauling' is 'a beating.' The same root apparently is in Icelandic *mjöl*, 'meal,' 'flour,' probably prepared originally with a pestal and mortar; *mjólnir*, 'Thor's hammer.' In German lands St Andrew is specially recognised as a promoter of marriage,

¹ "Caledonian Medical Journal," vol. vi. p. 284.

² "Genital Laws," Jacobus X. p. 341. See "Cuchullin's Cross," p. 190.

³ "Der Urquell," vol. i. p. 77.

⁴ *Ibid.*, p. 71.

and is appealed to in matters of love. He is the protecting patron of married people, and on St Andrew's Eve German girls go through various ceremonies with a view to seeing their future husband. One of these ceremonies consists in shaking a fence which has come by inheritance to the shaker, compare Brigit's fence, between eleven and twelve on the night of St Andrew's Day, which is supposed to call his attention by something moving beside him and presumably bringing him to the girl, but the formula concludes with the request that if he cannot come himself, "so lass nur ein hündchen bellen" (so let a doggie bark—a meas-chu?), supposed to be from the direction from which the lover will come.¹ As in Germany "the apple was the representative of love and the nourishing mother breast," so in Alsace young women desirous of marriage get from a widow, but without thanking her, an apple of which they eat one half before, and the other half after midnight on St Andrew's Day, hoping to see their future in a dream thereafter.² The Order of the Golden Fleece, founded in 1430 by Philip the Good of Burgundy on the occasion of his marriage, of which the motto is "Pretium Laborum Non Vile," has a St Andrew on the knight's collar.³

The barking of the dog desired by the girl shaking the hereditary fence shows a connection between dogs and St Andrew, which brings us once more back to the characteristic of voracity. If dogs, then also wolves, and accordingly in Polish dialect the garden lupin is called "pyzny Andrzej," 'proud Andrew.' The name lupin is derived from *lupus*, 'a wolf,' because lupins when cultivated for food, as they have been in Rome from the earliest times, require an exceedingly rich soil, devouring like a wolf all the nourishment they can get, and though this explanation seems recondite, the hop, *humulus lupulus*, also demands a very rich soil. There seems in this a suggestion between the Scottish Fillan and the Scottish St Andrew. That Andrew was taken as the representative of a good husband comes out clearly enough in the following lines :—

"Heil'ger Andreas, ich bet' dich an,
Du brauchst eine Frau und ich einen Mann;
Lass' du mir im Schlaf erschein'n,
Wer mein Geliebter soll sein."

¹ "Der Urquell," vol. i. p. 71.

² *Ibid.*, p. 72.

³ *Ibid.*, 169.

Andrew apparently was here spoken of as without his cross, we say so because it is said "thou requirest a wife." Another qualification of St Andrew appears in the two following:—

"Martin lieber durr *als* nass ;
Ebenso sieht man gern den Andreas."

Martin's Day, the horse-riding soldier, the special saint of Tours, who divided his cloak with the beggar. His day is the 11th November. Another version of the same is:—

"Viel lieber ist ihm durr *und* nass,
Und so denkt auch St Andreas."¹

These lines represent the qualifications of a suitable mate to the female mind, the first apparently as preferably "dry (like seasoned wood) than wet"—the second "hard—stiff—*durus* and wet." There is among the apocryphal Acts of the Apostles one called "The voyage of Andrew and Matthew to the city of the Anthropophagi." Andrew was ferried across to the land of these voracious creatures by God himself and two angels as a crew to the boat.²

The relics of St Andrew said to have been brought to Scotland, were, in addition to his arm bone and three fingers, a tooth and a kneecap. If for the arm bone we use the Latin name *ulna*, we see that it was the main bone of the forearm on which the point of the elbow is formed. From the elbow to the point of the forefinger was used as a measure of length, the ell, a term applied as is the 'yard' in modern English. In explanation of the symbolism of the finger:—

"Il cherche le temps et le lieu
Pour mettre le doigt de milieu,
Dans le bague de ta nature."³

Three fingers constitute a trinity, one being the 'doigt de milieu.' The tooth and the kneecap are similarly explicable.

On page 6 we called attention to a charm against fire said to have originated with Colum Cille. The Gaelic was left untranslated, and we proposed to explain the "*dant*," by tooth, and we will now see that teeth and fire are connected in other Irish saintly stories.⁴ Findian of Clonard received a promise from the ruler of Leinster of any place he should choose to build his church.⁵ *During the night* he was carried

¹ "Der Urquell," vol. i. p. 72.

² "Scottish Historical Review," January 1906, p. 251.

³ "Glossaire Erotique," p. 115.

⁴ See also pp. 122-194.

⁵ "Lives of Saints," Book of Lismore, p. 224.

from the top of a mountain into the glen that was nearest him, where he chose a place where was an apple tree of which a branch had been brought him with its fruit on it. Strange to say, the King of Leinster's pig-sty was in the same place. Though opposed by the king's two sons, Findian was granted this so-called "Field of Apple Trees," which, for a reason connected with Findian's resurrection, was then called *Sliab Com-dala*, The Mountain of Meeting, *comdal*, meeting. Findian subsequently had another settlement called *Mugna Sulcain*: *mugna*, urinator (?), *sulcus*, a furrow made by the plough; *pudenda muliebria*: and finally, he goes to *Achad Fiacla*. "There a tooth fell out of his head, and he hid the tooth in a brake of brambles.¹ When he was leaving this latter, the brethren asked him to leave a sign with them, so he said, "Go," saith he, "to yon bush of brambles which ye see, and bring thereout the tooth which I left there." Then they go and they found the brake flaming, and they brought away the tooth, and from it the place hath been named *Achad Fiacla*, tooth field. Findian's tooth is a relic of the same significance as the prop left by Aidan at Lindisfarne, and which still survived though in the church when it was on fire.

Another fiery-toothed saint is Findchua of Brigobann. While Findian means *White deity* (*an* is a feminine termination) of the High Meadow, Findchua means White cup, *cuach*, f. a bowl, cup, of the Potency of the Smith. The date of the origin of this name must correspond with that of such names as the 'Donn Chuailnge' and 'Find Bennach.' The grammarian will object that the translation here proposed is against rule, but we hold that is natural when a church saint was being manufactured from a heathen object of reverence. Findchua nourished an infant from his (!) own breast, and is principally notorious for spending seven years (days) suspended on "iron" hooks. Seven is of course the number of days in the first quarter of the moon, appearing then as a crescent.² Findchua and Ronan, *ron*, a seal, the Seal (headed) one, went to assist the Hui Neill, those to whom Nial-naoighiallach (p. 6) is said to have been ancestor, against certain marauders, who arrived on the same *night* as the saint at Tara, the place of 'meeting,' appointed for all Ireland. "Then the cleric's nature arises against them, so that sparks of blazing fire burst forth out of

¹ "Incident of 1396," p. 185. Compare Brigit's fence round her fire.

² "Lives of Saints," Book of Lismore, pp. 236, 237.

his teeth, and that fire burnt up the shafts of the spears, and the *wrists and forearms* of the marauders, so that they were *toi tuathgerrtha*.¹ *Toi*, (?) = 'cut off'; used with the negative *neph*, 'not-cut,' for the prepuce; *tuae*, crooked, *gerrtha* shortened, cut off; the marauders were as if circumscised (?).¹

Nuada the Sage was at that time ruler of Leinster. The name has already been discussed, here suffice it to say the Nuada under consideration was an old man and a druid. He sent to Findchua to assist him against Cennselach one of Nuada's fathers-in-law. Findchua defeats all the enemies of Leinster but spares "Dirty Head," and subsequently presents Nuada and Cennselach with the following gifts:—"Chastity to their queens and wives, modesty in their maidens, and righteousness in their men." The gifts, of course, are Christianising ones.

Findchua is represented as walking in the van of the host, on one occasion with his crozier in his hand, of which the name is given *Cenncathach* (fighting head). It is fair to say that fieriness was connected with all his doings not merely issuing from his teeth. On one of his expeditions "A terrible heat seizes the foreigners there, in the midst of their camp, from the iron posts (compare Findchua's hooks) that stood all round the camp, so that on the morrow there was found nought of them save their bones and their remains amidst the camp." In another instance on the shore in Kerry his wrath "Arose like flakes of red fire." On this occasion he seems to have transcended himself. "So the howling and rending of a hound possessed him in his valour, on that day, although no one save himself alone were fighting the battle, the foes would have been routed before him, for he cut off the foreigners equally with his weapons and with his teeth. Wherefore the name Find-chu clave to him, that is, like a *cu* (hound) on that day was he."²

St Patrick had a tooth which fell into a ford and there "shone like a sun."³ The slumping of the brilliancy of relics generally is hardly to the purpose. We know it is fictitious, and to get at the cause of the fiction, consideration must be given to the context in each separate story.

¹ "Lives of Saints," Book of Lismore, p. 236.

² *Ibid.*, pp. 236, 246. Teeth mentioned, pp. 63, 76.

³ *Ibid.*, p. 343, quoting Tripartite Life: Rolls ed., p. 196.

Findchua like other saints had a special fancy for being found taking cold baths; occasionally necessary, no doubt, as he destroyed Comgall's cowl by burning when he put his head under it, but when he wanted fire and sent for it to the house of the King of Munster's steward, the servant brought the firebrand back in the saint's own cowl, which the servant happened to be wearing, without doing it any damage.

We have translated the name "White-Cup" while his biographers make it "White-Dog." One of them says that Ailbe conferred the name on him when a mere infant,¹ and, as already quoted above, we saw that it was given him late in life as a result of his warlike action in Kerry. We quote this merely to show that we are not dealing with those authorities who consult parish registers, and we further wish to point out that the name 'Findchua' has generally the female termination *a* which occurs in the usual Gaelic for a bitch, *galla*, the same grammatical termination as the name of the goddess Dana and of Diana also.

Findchua is mentioned as turning *deisuil*, *deisil*, more than once.² This of course as a practice still existing means moving *to the right*, but the word admits of the explanation *right hand wise*, as if, a turn made with the right hand, and that of course would *commence* by moving *to the left*. If we are right in the suggestion of a moon connection, the heathen *deiseal* was what in Scotland we call *widdershins* (? against the sunshine), a motion opposite to the sun's course, as the moon does, and specially affected by witches.

There are other teeth than those of saints evidently, however, of a like significance. Fionn, 'white,' whose tooth of knowledge functionated when he put his finger in his mouth.

Caillich, generally translated hags, an unnecessarily defamatory use of one of its applications, meaning as it does merely an old woman, and also a nun, have in general in popular Gaelic story *one* prominent tooth. The word 'cailleach' seems in all cases connected in meaning with a covering of the head of some sort, *caille* is a 'husk,' 'veil.' The re-vivifying the dead is also generally ascribed to a *cailleach* with what by F. W. Campbell is called "*ballan iochslaint*."³ *Ball* is a limb, *ball fearda*, the male limb, *ballan*, a little limb, a teat, *ic*, *ioc*, a remedy, balsam; *slainte* of health, the teat of the heal-

¹ "Lives of Saints," Book of Lismore, p. 232.

² *Ibid.*, pp. 89, 93.

³ "West Highland Tales," i. p. 217.

ing balsam : milk baths revived the dead in the case of the Tuatha De Danann.

Bran the Blessed, who according to Welsh tradition introduced Christianity into Britain, takes the form of a boar's head in the Welsh story of the Twrch Trwyth, and the boar's head has for its most prominent feature two upstanding tusks. The boar's head in this way is evidently a simile for the crescent moon with the dark surface illuminated by the reflected earth light. We believe that the oath on the boar's head was equivalent to an oath by the moon.¹

Let us now consider the kneecap among Saint Andrew's relics. The 3rd of May was the great feast of the Virgin Mary and the anniversary of the death of Condlad, "a fair pillar" (p. 191). This name Condlad seems to have appealed to the Irish hagiologist as connected with candles and Candlemas, which again is connected with the Virgin Mary. The original basis of the story connects him, however, with the Greek *κόνδυλος*, the knob of a joint, a knuckle, any bony knob. If the reader will refer back to the Welsh semi-deity Nud, Nuada, Nodons, it will be seen that we have connected his name with the Latin *nodos*, a joint. In British tradition the *on* of Nodons disappears entirely and Nodotus, becoming Nodot, seems to have been the basis of the philological characteristics discovered in the name. We would not like to say that Condlad is a deliberate Christianisation of Nodons, but we have no hesitation in expressing the belief that the Greek and Latin for what we may express shortly as 'a knob' are the grammatical terms from which the names are derived. We are the more convinced of this as, according to Hesychius the root word in Greek is *κονδος*, 'a head,' 'knob' = *κεραια*, 'a horn,' anything projecting like a horn, a branching stake of wood, a yard-arm. The wood of Helena's true cross had the power of renewing itself without permanent diminution of the original relic after loss of substance, and in connection with this we point out that the special attribute of the Welsh *Nud* is his "liberality." Condlad is therefore something comparable to a cross distinguished by a knob, head, and that is the glans, and as we believe accounts for the ascription of a knob, kneecap, to the list of Andrew's relics. Lucian tells of the inhabitants of the moon that such beards as they have are growing a little above their 'knees.'² It is as well to take notice of the Gaelic de-

¹ "Perth Incident," p. 240.

² "True History," pp. 66, 67.

scription of Condlad, "cain age." *Age* is the word translated pillar, and according to Stokes it has been glossed *calma*, brave, *tuir*, pillar, tower, and *colma*, a column, which shows that it was a word which appeared to require explanation. Now *Agai ummaid* is undoubtedly used to mean "brass pillars," but in the case of Condlad it is applied to a saint, and we cannot doubt that a knowledge of the Greek *ἅγιος*, meaning, devoted to the gods, holy, was in the mind of some of the originators of this tradition. We suggest in fact that the words *conlaid cain age* in the Calendar contain the esoteric suggestion 'gentle holy (knob-carrier).' In Latin we find the term *sanctus*, 'holy,' used in this connection.

Telethusa, a damsel of the Subura, is addressed :—

"Cingit inaurata penem tibi *sancte* corona ;
Hunc pathicae summi Numinis instar habent."¹

(Encircles thine, O venerable one, with a golden crown, for these pathic women consider it equal in eminence to a god.)

Again :—

"Pro quibus officiis si fas est *sancte* paciscor,
Assiduus custos ruris ut esse velis."

(For which kind offices I stipulate (if it be not unrighteous, O holy one) that thou mayest be the assiduous protector of the farm.)²

"Vicini, moneo, *sanctum* celebrate Priapum."
(Neighbours, I warn you, worship holy Priapus.)³

In this last we find Telethusa's crowned object of adoration graduated with saintly honours, and the early writers of church stories had at least classical authority for speaking of these objects of adoration as holy, and even of making 'sancti' of them.

We have no difficulty in pointing out the connection of knobs with the first of May at least, if not the third. Pennant⁴ describes the ceremony for the preservation of their flocks by the Perthshire herdsmen. In 1769 the herdsmen of a village cut a square trench, leaving a knob of turf in the middle, on which a fire was made and a caudle of eggs, oatmeal, butter and milk was cooked. Having spilt some of this as a libation, each one took a cake of oatmeal upon which nine square knobs were raised, each knob dedicated to some particular being, the supposed preserver of their flocks and herds or some particular

¹ "Priapeia," Carmen xl.

³ Carmen, xciii.

² *Ibid.*, lxxx. iii.

⁴ *Tour*, v. i. p. 97.

animal the destroyer of them. Each person turned to the fire, broke off a knob, flung it over his shoulder, saying, "This I give to thee, preserve thou my horses" (oxen, sheep, etc.), and after that, with the same sacrifice of a knob, "This I give to thee, oh fox (hoody-crow, eagle, etc.), spare thou my lambs." Thereafter they dined on their caudle.²

Now for an Irish saintly tradition showing the significance of the knee. In the Boroma¹ Molling goes to the house of Finnachta, King of Ireland, and when he arrived, "he found no uprising there. He looked at the host and he was ashamed at not getting uprising, and he beheld Colgu = (? prickle-dog), son of Meanach (? middling), son of Dubanach (? darkness), son of the King of Hui Colgan (descendants of Colg), and he rose up before him. And Diarmait, son of Colman (Good-luck, son of Pillar), raised his *knee* before him. And where they were was on the corner pillar of the bed-rail, *colba*. In the above Stokes inserts "in his honour," as an explanation of the absence of 'uprising,' the suggested translations are by the writer. In a note Stokes informs us that this raising of the knee was a sign of reverence, if so, it was the supplicatory clasping of the knee of the Greeks, which had nothing to do with *uprising*. According to Meyer *colba* is a pillar, bedpost, sceptre, wand, club, so we may fairly enough connect the name *Colman* as Stokes spells it, with the *colba*.

In the Gaelic it is *colcon* which agrees with the name *Colgu* (colg-cu). It is surely unnecessary to explain more explicitly the uprising that was in the mind of the original narrator. It was some such story that gave rise to the statement that a kneecap, bony-knob, was among the relics of the "manly" St Andrew. Ἐρμῆα, a prop, support, ἑρμῆς, also a prop, especially a bed-post; compare the name of the god Hermes. Compare also Findian of Clonard's experience, where during the night he was carried from the top of a mountain into the glen that was nearest him, which he chose for a settlement because it held an apple tree of which he possessed a branch with its *fruit on it* (p. 194).

¹ For further information on Condyle see "Caledonian Medical Journal," July 1906, vol. vi. p. 344.

² "Revue Celtique," xiii. 105, Stokes.

SAINT DAVID

WE have pointed out that the esoteric exposition of the ancient Judaism, supported as it is by the earlier portions of the book of Genesis, founds on the assumption that the beings existing before Adam were androgynous. The only rational explanation of the story of the creation of Eve from Adam's side is to be found in the idea that Adam and Eve were the male and female sides of an androgynous being. The perfect individual was androgynous according to the belief of the Simonian Church, a belief also expounded in detail in the Kabala. That the original British Church was believed to be, or in fact was, Simonian is made clear by the information we get in Bede about the Easter celebration and the use of the Simonian tonsure, and it was the probable British connection with that church, we conclude, which makes Joseph of Arimathea the introducer of Christianity into Britain, and is the ground of all the other indications which point to a connection of the pre-Augustine British Church with John the Baptist and the more orthodox Judaism. To make the position here taken up comprehensible we must eliminate entirely the idea that the Scotie Church originated in Ireland, or that it was in its early days especially Irish. The Scot, as we have tried to point out elsewhere, was not an Irishman, nor an Albanach, nor a Briton exclusively. He may have been any of these, he may also have been a Gaul, a German, or a Moor, one of the Roman soldiery. It was his religious observances which made him a Scot, and these observances had for one of their characteristics, meetings comparable with the Roman *damium*, and we must remember that *damh* is Gaelic for a tribe, kindred, relationship, and *damhas*, wild leaping. Whether these assemblies were purely pagan in their inception we are scarcely prepared to express an opinion. If they were, they were adopted by the church which had the Jewish Easter and the ear to ear tonsure. As Augustine, the first Archbishop of Canterbury, the introducer of Christianity to the pagan Saxon, and of Romanism to the Scot, was a monk in the Benedictine convent of St Andrew at Rome, it is a fair enough supposition that it was

subsequent to his day that Andrew succeeded Colum, and that Andrew's name was used to give a Romish colour to the traditions unavoidably surviving, and surviving to this day in what we may speak of as the Columban Church, that form of belief which Adamnan, whether a real personage or the personification of an idea, tried to Romanise.

We now propose to point out how the androgynous idea has given the Welsh their patron saint, St David. On the banks of the Severn was the sanctuary of Nodons, and at the mouth of the Bristol Channel, the expansion of that river was the monastery of St David. St David's Monastery was founded "in honour of the Apostle St Andrew." We consider this a Romanising statement, made with the view of putting into the minds of those whom it was intended to influence that the supreme deity was not androgynous but male solely, the belief of Christian and Mohammedan at the present day. The same purpose was intended to be served by ascribing the foundation of St Andrews to one Hungus, Oengus, a Pict, a name equivalent in meaning to, and probably derived from the Latin *unicus*, one and no more, the only one.

The wish for a nexus between the old and the new is made clear by the story of Liban. Eochaid and Ribh (*re*, 'moon'?), sons of a king of Munster, started to find new settlements. Eochaidh's horse stood at Liathmuine (grey bramble bush?), and a well sprang up there. Like almost all other traditional wells it required to be looked after, and its keeper was, of course, a woman. Linn-muine (urine-pool) overflowed, covering the country, destroying Eochaidh and his descendants, all but one called Liban (*liath bean*, grey woman, Melusine?). She ranged the sea, accompanied by her lapdog, for three hundred years: *cu*, a dog, *cunn* = *corp*, O'Clery, *cunnus*. Thereafter she was converted to Christianity and baptised '*Muirghein*,' that is 'sea-birth,' or 'Mary-birth.' We think it probable that the period of three hundred years represents the period during which those by whom she was held in reverence led a piratical life. They may well have been those pirates with whom Patrick is said to have served for some years. As Liban all this while was in the form of a salmon, she and her lapdog constituted a pair of animals. Her converter was Comgall, a name with much the same sound as '*comdal*,' 'meeting,' 'act of accompanying,' though it also can express hostile opposition. Comgall's monastery was called Tech Dabheoc,

the House of the Two Animals, naturally explained by the statement that there the salmon and the lapdog were buried. *Dabheathach* Dinneen translates 'amphibious,' but as the salmon and the dog represent the animals connected with the sanctuary of Nodons, we draw the conclusion that their place of worship was Christianised as the Tech Daibhidh-ach the House of the followers of David.

A geographical locality has been found for the well. Liathmuine, the 'bramble bush' was in Ulster, Linnmhuine, the 'pool' was in Munster,¹ and notice that the fish in it were "rapid salmon." Liamain is spoken of in the Lebar Brecc as in Mag Laigen, Leinster. The homely translation we favour for Linnmhuine as a real geographical locality we think by no means impossible, Kilmun, Munloch, in Scotland, we place in the same category. So long as the stories with which we are concerned are accepted as historical, it is natural to try and locate them; it will be some satisfaction if we save future commentators that trouble. The story of Liban is in origin British, preserved for us in an Irish dress. Liban, 'grey woman,' may be, we believe she was, Andraste, she cannot be Andrew, but is she not his cross? the greyness of the rough tree trunks by which it is usually represented giving a colourable help to the fable writer.

Finally, let us call attention to Rabelais' comparison of the "two-backed beast" as a candid expression for the androgyne in nature. The infallible critic inquires what connection can there possibly be between the French humorist and Nodons? The answer must be, human nature, human fancy.

We must note that the introducer of St Andrew to Scotland was Regulus, later St Rule. We have pointed out that the *ulna*, arm-bone, was a measure of length, the measure of length, *cubit*, always referred to in the Old Testament. If his name had been Regula it would have meant quite literally, a straight piece of wood, a rule, ruler, and the Gaelic name for St Andrews was Kilreule,² which is translated of course "Cella Reguli." We would prefer Regulæ as being more consistent with Gaelic tradition and the story of the 'liath bean.'

The well-known custom on St Stephen's day of 'hunting the wren,' the ceremony being in origin the same as the stoning of Satan by the Mohammedan Hadji, *naja hadji*, the cobra of

¹ "Silva Gadelica," Translation, pp. 119, 484.

² Keith's "Catalogue of Scottish Bishops," pp. 1-2.

the hood, *στέφανος*, a crown, is a frequent subject of speculation. *Regulus* in Latin is "a small bird" (possibly the origin of the "birdie" of nursery language), and also "a kind of serpent." The Latin name for the golden-crested wren is *Regulus aurocapillus*, the golden-haired *Regulus*. What a hair may represent will be seen by a reference to the Calendar of Oengus, 11th of September, and the notes thereon in the *Lebar Brecc*.¹

As *Andras* (*Andraste* ?) is Welsh for "the devil," it is easy to see why a less suggestive name should have been found for their patron saint than *Sanctus Andreas*. As *Sebillot* remarks, "according to the ideas of dualistic creation still applying in Brittany to so many beings and things, the sun is the work of God, the moon that of the devil."² *Liath-bean* = the grey lady, the moon?

There is a tradition of female superiority in the earliest origin of the kingdom of Ulster and the founding of its ancient capital *Emania*. There were three kings who reigned alternately over Ulster for periods of seven years, the number seven applying to everything mentioned in the tale, the number of the days of the week. The first who died was "Red fire," who was buried under the "fairy knoll of fire," being drowned in the "red cataract." His daughter claimed her seven years of sovereignty, fought the two remaining males and beat them, killing one *Dithorba*. His sons, five in number, claimed their turns, but "*Macha*" conquered them, banished them to *Connacht*, and married the remaining original king, *Cimbaeth*. So long as the original contract was fulfilled there was to be "abundance of fruit every year; and no failure of the dye stuffs of every colour; and women not to die in childbirth." The banishing of the five sons of *Dithorba* broke up the talismanic number of seven, and presumably a failure in the blessings promised during its continuance. *Macha* starts off to bring back these sons of "scarcity," *tarbha*, *tairbhe*, 'profit,' 'fruit'; *di*, a negative prefix. The king's name then was "want of fruit," which we shortly translate 'scarcity.' *Macha* made herself to appear leprous by rubbing herself with rye dough, and discovers them cooking a pig at a place called *Bairinn*, the name applied to *St Brigit's* cake (p. 160). In spite of her

¹ See "Making of a Scotie Saint," "*Caledonian Medical Journal*," vol. vi. p. 280.

² *Le Paganisme Contemporain*, p. 257.

grey colour they admire her eye (*lux*, light, but expressly applied to the eye), and each in turn tried to force her. She binds them, however, and carries them back captive to Ulster, thus restoring the number seven, *i.e.* Macha herself, her husband Cimbaoth, and the five sons of scarcity. She condemns them to slavery and orders them to build a *rath*, 'circular fort,' for her, and this she proceeds to mark out with her neck pin, *eo*, a 'pin,' here, and *muin*, the 'neck,' and so founds 'Emania.'

It will be seen that this is another version of the grey woman and her lap-dog. The name of the king she married is evidence of a lunar connection. *Cimbaoth* is surely the Greek $\kappa\iota\mu\beta\eta$, a skiff, a boat; the boat of Isis for example. Emania is identified with Navan Fort, *navis*, a ship. Joyce tells us that its Irish pronunciation is shown by the spelling 'Eamhuin' (as it were *aven*), to which we may add her own name Macha. The Bacchic shout was "Evoe," "Euhan": 'Euhan Macha,' the 'plain of shouting.' This sounds we admit far fetched, but, it was, and now is, called Bangor:—*ban-chorea*, the 'circular dance of women.'¹

We have suggested the boat of Isis, and as supporting this we recall what we have already mentioned that Connor, King of Ulster, at the date of the Crucifixion is called the "son of Nessa," a female. Grammatically this looks like 'an Iosa,' the Jesus, but it was a female name say the grammarians, which gives the suggestion of Isis.

¹ "Materials of Irish History," O'Curry, pp. 71, 527.

LUG

EVERY ONE has heard of the four precious things introduced into Ireland by what we would call the followers of Diana, in Irish, the Tuatha De Danann. These 'Four' were, the Lia Fail, the cauldron of the Dagda, the sword of Lughaid Long-hand, and his spear. If we compare these with the names of the four great divisions of Ireland, we notice that to swear by 'Patrick's Flagstone,' referring to the rock of Cashel, was a common oath, and Cashel is the centre of Munster. As the name of Munster is accepted as representing the 'greater' part of Ireland (*mo motha*, greater), this division has in appearance a connection with the Lia Fail, the "stone of the enclosure." Fail is used as a name for Ireland.

Pass next to the name Leinster, and we are told that 'Laigen' is derived from a word *laighne*, meaning a 'lance,' in fact, that Leinster, Laighin men, were by their name *lancers*. Was this not the lance of Lughaidh? Connaught, the only province of Ireland that could be ruled by a woman, has all its early traditions circling round *Medb*, 'Meave' (my Eve?), so we connect it with the cauldron of the Dagda, the Bona-Dea; Diana?

This leaves us with Ulster to connect with the sword of Lughaidh (Lug = lux = light), supposing as we hold probable, the story of the four precious things, and the names of the four provinces to be intimately connected. Some time between A.D. 81 and 96 Domitian caused kill Sallustius Lucullus, prefect of Britain, because he had allowed certain lances of a new form to be called Lucullian. Is it not probable that the 'laighne' from which were named the Leinstermen was this Lucullian lance. Granting this, is the first part of *Lucullus* not the 'Lug,' 'Lughaidh,' so called "of the Long Hand," and the latter part *ullus* the material for the name "Ulster," 'hand,' being the equivalent of the Gaelic *willeán*, elbow, the Latin *ulna*, arm, the ell measure, the euphemistic "yard," which accounts for its being characterised as 'long' (it will be remembered that the St Kildans measured their boats by the "*lanh*" = hand, p. 40). Lug's 'sword' and Lug's 'long hand' being

identical, they are also probably the original of the 'sword of light' of the West Highland tales and of more modern writers. It is the ingenuity shown in providing suggestive but not too simply explained names we have to thank for the connection between Lug Lam-fada, Nuada airgid-lamh, and Nodons the corn-stalk deity of joints, knots and nobbs. When we come to Christian times we find the mythical arm materialised. It was St Andrew's arm which was his principal relic in Scotland. It was St Fillan's arm which assisted the Bruce at Bannockburn. It was his arm which represented St Giles the patron of Edinburgh there. In Brittany, St Giles was of use to his female devotees in that they scraped away portions from his 'long hand.'¹ In a female convent in the Department of Ille-et-Vilaine his figure was put to preside over the latrines,² a fact which identifies Giles with the "Jules" of the French Army fatigue of the present day. The Suevic Brigit was also represented by her arm. It was Lug lamh-flhada from whom are derived stories which went to form fables tacked to the name of Colum.

It has long been a puzzle to the writer to find anything like a satisfactory reason why a number of men should with a view to the propagation of Christianity, deliberately invent what seems to be neither more nor less than a concatenation of falsehoods. If we recall the Gregorian injunction to use pre-Christian objects of reverence and the festivals connected with them when possible, a reason more or less satisfactory comes to light; the method of procedure seems to have been of this sort. Suppose the pillar in Solomon's temple called 'Jachin' to be an object of reverence and connected with a festival so much a part of the national life that its adoption into the new religious system was found advantageous, commence by saying Jachin was a missionary to the king of the district, himself a heathen, Redneck (compare Pope's poems), or other combination which may describe the thing revered, and as such might be said to rule the land. Go on with your story representing Jachin as converting Redneck, and erecting a menhir in commemoration of the event, and describe this elevating of pillar stones as use and wont with Jachin wherever he taught. He would naturally be St Jachin thereafter, and wherever a menhir was, evidence would appear of his presence and tend to establish his name as the apostle of a wide region. Supposing

¹ "Phallicism," Jennings, p. 257.

² "Kruptadia," iii. p. 364.

the story of Jachin to have been successfully introduced in Ireland, and a want felt for another such to convert Scotland where like people and like ideas existed, one has but to utilise Boaz, making him a pupil of Jachin, and inventing another kingly name, to fit Scotland with a history of its conversion, and Ireland and Scotland with patron saints, St Jachin and St Boaz, or you may give them baptismal names, St Patricius the 'Paternal,' St Colum the 'Pillar.' The transposing Columba for Columna is after all but taking a hint from Apuleius, and using one classical piece of slang instead of another.

If the historians of the Christian Church were allowed or took this licence, it is surely little wonder if the lay storyteller and reciter followed the same path.

When you compare the *aidoia* with a lance or sword, the weapon must have been that of a warrior of eminence, and such invented combatant we find in the King of Ulster, Conn Hundred Fighter, but as he was the opponent of Mebh of Connacht the three vocables should be somewhat differently arranged. With the lapse of time, and it would not require a long time, the parable would be believed to be history by the ignorant, the personages becoming historical, and so fixed for all time for the interested and uncritical. If the soldiery who used the Lucullian lances found their way into Ireland, they would take the name with them and there it would become an Irish word. As a dominant race they would be Gailian (*gai*, Gael, 'a spear'), Laighnighe, and the Four Masters supply us with a Laighne, son of Eremon, a joint monarch of Ireland in A.M. 3517. The name Leinster may then be a genuine historical record of an invasion of Ireland from Britain, but in the north we seem to come upon history based purely and simply on philologising. "Lucullian" there seems to have been explained as meaning those who revered *Matholwch*, otherwise Lug Lamh-fhada the *Ultaigh* the *Ultonians*, all based on the second portion of his name, and their religious beliefs may be accurately enough described and have given grounds for the philological speculation. *Uladh*, Ulster, looks like a genitive become a nominative. *Adh* is pronounced approximately as *oo*, and as *a* in "negative," if we look at the genitive of Lucullus, 'Luc-ulli,' we see how nearly the portion remaining after the elimination of the Luc, Lug, corresponds with the Irish name of the province. O'Reilly gives us *ulaidh* the leg, *uladh* a pack-saddle, a straddle, spelt by Dinneen

ulaidh, and in this we probably have the suggestion which made it Lug's weapon that hung along his leg which gave Ulster the sword of Lugaidh, and it is not necessary to particularise as to what the terms *gladius*, *machaera*, have been applied,¹ and as the Laoich-Ulaidh, the 'laici of Ulster,' were knights of the "Red Branch," *ramus*, Lat., being used with the same meaning as *gladius*, we have in the early history of Ulster incontrovertible evidence of the euhemerisation of a priapic story for historical purposes. That in combat with Connacht Ulster should bear its part in child bearing, satisfactorily accounts for the special "Debility" of its male population when invaded by its neighbour, and thus regarded the *Noinden Ulad* is proof in support of the above theory. With these facts before us where preferably to Ulster would one look for a place of origin for St Colum of the Cell?

Having mentioned the Welsh Matholwch, we may try, before concluding, to satisfactorily demonstrate the near connection between a Welsh 'child's story' (*mabinogi*, a tale for the instruction of youth) and our Irish Ulster romance. The story we allude to is *Math vab Mathonwy*, which is found at length in the so-called "Mabinogion." It is in brief to this effect.

Gwydion, a magician, a pupil of Math, has a son by Arianrod. He brings up the boy, not however without the mother having certain rights with regard to him. She has to confer a name on him, to give him arms, and can severely limit his choice of a wife. The boy, in the presence of his mother, he being disguised as a shoemaker (p. 155), strikes a wren on the leg (p. 202), a feat which causes her to say he is "Light Long-hand" (Llew Llawgyffes), by which name he was subsequently known. Father and son, again disguised, are in the mother's castle. Gwydion by his magical arts raises a phantom force apparently coming to attack the castle, so the mother gives the weaponless boy arms to assist in the defence. Arianrod says Llew is never to have a wife of the race then inhabiting the earth, but Math and Gwydion, both male, make him a wife of flowers called Blodeuwedd, we presume the star-spangled heavens, the flowery plain over which Brigit travelled to have orders conferred on her by Mel.² Blodeuwedd deceives Llew with a certain Gronw Pebyr, who at the instigation of Flower Face injures Llew

¹ "Priapeia," pp. 215-216.

² "Lives of Saints," Book of Lismore, p. 322.

badly, when attempting to kill him, with a spear made during the saying of mass on all the Sundays of a year, a periphrasis for the use of the weapon having the sanction of religion. The only moment at which Llew was vulnerable was with one foot on the edge of a bath and the other on a buck's back, a position he obligingly assumed while Pebyr lay in wait for him. Llew disappears and Gwydion starts to find him, conducted by a sow (!), which "fed" on the putrid flesh and vermin which fell from him while in the form of an eagle perched on an oak. It took a year to restore Llew to health. In revenge Gwydion seizes Flower Face who, while fleeing from him narrowly escapes being drowned in a lake, and changes her into an owl (*y flodeuwedd*, Welsh). Llew then slays Pebyr, who places himself in the same position as Llew was in when hurt, being however granted the additional protection of a 'slab' which Llew pierces. This 'slab' appears in the *Tain Bo Chuailgne* as worn by Fer Dia, and we can come to no other conclusion in regard to it than that it represents an altar stone, and that of a religion inculcating monogamy or even celibacy. Its position in Ferdia's case is a sufficient indication of what it protected, to say nothing of the name of the weapon used against it, the *gath bolga*.

An examination of the names in the *Mabinogi* confirms our opinion of the intimate connection of our Gaelic saintly stories and the Welsh tales for the instruction of youth.

Math is translated by Llhuyd, *genus*, a kindred, family, race; also, a sort, kind, or fashion. We thus see that Math as the name of an individual has to do with lineage and birth. Math was son of Mathonwy. The termination *wy* indicates the possession of the quality to which it is appended, *safad-wy* is 'stability,' *Mathon-wy* 'generative capacity.' Math, son of Mathonwy is a Welshman, but in the same stories we find a Matholwch, who is an Irishman. His name divides itself between Math, 'sort,' 'kind,' and *olwch*, surely the equivalent of the Irish *Uladh*. He was according to Welsh story a regulus of Ulster, and the composition of his name corresponds altogether to our suggestion of the arm *ulna* and seems to mean 'a kind of arm.' The name might be translated the "good (man) of Ulster," *math*, in Gaelic 'good.' *Maithean na Feinne*, the nobles of the Fein. *Modh* is the Gaelic equivalent of the Welsh *math*, a sort, kind.

Math is the patron of Gwydion, whose name has been ex-

plained by Rhys as the 'speaker,' 'instructor,' connecting it with *gwydd*, knowledge. But *gwyddan* is 'sylvan,' and *gwyddelig* is 'savage,' 'Irish,' which to our idea would naturally suggest connecting the character drawn with those words both of which could be supposed to interpret "Gwydion." "Gwydion" has its equivalent in Irish, in Oiliol, Ailill. *Oil* is to 'rear,' 'educate,' *oil-thigh*, a school or seminary, Oilioll therefore is the 'educator.' As a King of Munster he is called Olum, apparently meaning 'bare ear,' *eo* [o, au(ris)] meaning an 'ear' as well as other things, *lom*, 'bare.' As a King of Connaught and husband of Medb, Mebh, Ailill was the opponent of the Ulster men, time of Cuchullin. The Welsh Gwydion was the son of 'Don' equated by Rhys with Dan, Danu, our Diana. That Gwydion's mistress Arianrod, which means 'Silver Wheel' was Diana also in another form, in no way invalidates Danu being Diana, and when we see that the name of their son was Llew Llawgyffes, "Light of the long hand," it will be clear that he is not only the Irish Lug lamh-fhada, but also the equivalent, if we are right, of Matholwch. Llew's wife becoming an owl suggests at once a connection with Minerva. Danu's connection with the arts gives her characteristics more nearly approaching those of Minerva than of Diana, and Minerva's connection with Bath as a goddess of healing goes to prove her importance in Roman Britain. When the time came for writing up a history of these Islands with an origin of their own separate from, even if allied with, that of Rome, we may take Geoffrey of Monmouth as a British example, Diana seems to have been chosen in preference to the more distinctly Roman Minerva. Whether Ireland followed a British lead or not is of little consequence. The resemblance of Danu and Minerva has already been pointed out elsewhere.¹

Arianod's lover Gronw is the Roman Chronos without doubt. Every student of classical mythology knows for what he was notorious, and we would explain his appearance here as another suggestion of the objection to monogamy and celibacy, and also, why he, like Fer-dia was said to have availed himself of the protection of a "slab." The epithet "Pebyr" applied to Gronw we consider equivalent to the Welsh *pobwr*, in Latin *pistor*, for which another expression is *tylinwr*, with which compare *tyllu*, to bore, pierce. The wife of Chronos was Rhea,

¹ "Perth Incident," pp. 168, 205.

and Rhea was 'the mother of the gods.' Rhea Silvia was the mother of Romulus and Remus, and this Silvia connects itself with *gwyddan*, sylvan, already mentioned. In the matter of Gronw's slab we may remember that Rhea gave Chronos a stone to swallow when Zeus was born to save him from the fate of their other children. *Re* is Gaelic for the moon.

We have in Scotland *Mac-Rae* also pronounced *Mac-Rath*. The connection of the moon and fort building has been shown in the story of Macha and the five sons of scarcity, at the founding of *Emania*. There are *Macraes* in Galloway and *Macraes* in Kintail, the latter are connected with the clan Mackenzie the 'sons of Coinneach' in old Gaelic 'Cainnech.' This name is in all probability Lat. *canus* 'white,' *cani* 'grey hairs'; and to show its occurrence in Gaelic with this meaning we have *canach*, the mountain cotton. *Cann* Shaw gives us as the full moon. *Coinneach*, also *coineach*, is 'moss,' grey coloured when withered, and a comparison is admissible between *coineach* and the fence round Brigit's fire of brushwood, *connadh*, 'withered wood' therefore grey, and this latter with what Campbell tells us of the *Muireartach* or as Gillies called her the *Muirearteach*.

"In her head was one deep pool-like eye,
Swifter than a star in a winter sky;
Upon her head gnarled brushwood,
Like the clawed old wood of the aspen root."

Craobh mhineach is his Gaelic for brushwood, and notice the *aspen* and the fence *shaken* by the German girl on St Andrew's night.

Remembering the Breton saying that the moon is the work of the devil, have we not *riabhach* Gael., 'grey,' 'brindled,' and a Scottish Gaelic appellation of the devil, *an gille riabhach*, 'the grey lad,' 'the mottled lad.' *Riabh* is translated a streak, and there was an early Irish *Lughaidh Riabh-n-Dearg*, 'light of the red stripes.' Thus we may compare with *MacRae* the family name *Riach*.

Riabhach, we believe in origin means marked like the moon, and in like manner, showing how irregular marks may be compared to stripes, we have the results of a beating described as a *welting*, receiving 'stripes,' while the eruptive patches in nettlerash are likened to *wheals*, *wales*, rod marks.

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